червень 2009
June 2009

ПРОМІНЬ
Promin

СОЮЗ УКРАЇНОК КАНАДИ

ПРОМІНЬ

РІК XXXXIX ЧЕРВЕНЬ Ч.6
видає
СОЮЗ УКРАЇНОК КАНАДИ

Виходить раз у місяць
Головний Редактор - Орися Сушко
Редактор - Оксана Сушко
Редакційна Колегія
Зеня Юзик
Соня Бейзик
Галя Липка
Референтки Променя
Галя Щерблюк
Ольга Лугвиненко
Річна передплата в Канаді - $25.00
Передплата до інших країн -US$30.00
Одне число - $3.00 (Включає 'GST')
Редакція застерігає собі право скорочувати та поправляти надіслані матеріяли

PROMIN
Box 57268
Jackson Station
Hamilton, Ontario, Canada
L8P 4X1
Fax: 905-524-5362
e-mail -promin@sympatico.ca

PROMIN

published monthly by
UKRAINIAN WOMEN'S ASSOCIATION OF CANADA
VOL XXXXIX JUNE No.6

Editor-in-Chief - Orysia Sushko
Telephone 905-572-9626
Editor - Oksana Sushko
Editorial Committee:
Zennia Yuzik
Sonja Bejzyk
Halia Lypka
Promin Conveners -
Helen Scherbluk
Olha Lugvynenko
Administrator - Oksana Sushko
Telephone 905-572-9626
Subscription in Canada - $25.00
Other Countries - US $30.00
Single copy - $3.00
(GST is included)
The editors reserve the right to edit submitted materials
Publication Mail Registration No. 09580
International Standard Serial number
ISSN 038021-40
Agreement No. 40011733

Формат - Оксана Сушко
Layout - Oksana Sushko

ЗМІСТ Contents

2 Олена Пчілка .... Olena Pchilka

6 Представлення нової книжки .... Book Review

12 Мистецтво .... About the Arts

16 Життя і культура .... Life & Culture

20 Із світу .... Around the World

23 Вісті з Централі .... News from the National Office

24 Нашим найменшим .... For Our Children

26 Громадська Хроніка .... Community Events

31 Квіти Незабутнім .... In Memoriam

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program (PAP) toward our mailing costs, PAP Registration No. 09580

Canada

WE APOLOGIZE FOR OMITTING THE CREDIT FOR THE FRONT AND BACK COVER OF THE APRIL 2009 ISSUE OF PROMIN. THESE DESIGNS ARE THE WORK OF BLESSED MEMORY JOAN NAKONECHNY. MAY HER MEMORY BE ETERNAL!

На обкладенці:
Художник Олена Кульчицька

Front cover:
Illustration by Olena Kul'chytska

Союзу Українок Канади
Ukrainian Women's Association of Canada
National Office
Box 102, Cudworth, SK S0K 1B0
Phone - 306 256 7013
E-mail - pz.yuz@sasktel.net

Редакційна Editorial

Слава Ісусу Христу!

Місяць червень багатий на природню красу, на зелень, на квіти і на тепле обімаюче повітр'я, яке огріває наші душі і наші серця. Цей розквіт можна порівняти до розквіту життя, яке час від часу потребує відсвіженої сили, енергії і надії. Цього місяця переважно припиняємо активну організаційну працю, щоб скористати з літнього сезону на заслужений відпочинок.

Однак літом можна користатися різними цікавими курсами для підвищення свого власного знання, професійного рівня, мистецького вглиблення або інші цікаві теми.

Можна також звертнути більше уваги на читання книжок, часописів або журналів. Прочитайте твори визначних поетів і письменників нашого народу, або нові сучасні видання. Конечно прочитайте найновіше видання "My Father the Priest" про яке описано в цьому числі.

Заохочую Вас написати рецензію із найцікавішої прочитаної Вами книжки і подати до Променя, щоб інших зацікавити до читання.

Заохочуйте молодь до читання. В книжках знаходиться джерело знання на різні цікаві теми, які прочитавши збагачують життя кожної людини.

За словами Івана Франка:
Книги - морська глибина,
Хто в них пірне аж до дна,
Той, хоч і труду мав досить,
Дивнії перли виносить.

До зустрічі на крайовому з'їзді СУС цього літа!

Орися Сушко

With lawn chair, sun hat and cold water in hand, the summer sun beckons me to one of our area's beautiful parks to catch up on my reading. Winter frost is but a distant memory. The greens of Pentecost offer shade, and a home for the birds whose songs gloriously rejoice in God's creation. How easy it is to love the summer!

This month in Promin, we begin by sharing some spiritual perspectives of one of our beloved literary heroines, Olena Pchilka. There is much to be learned from her love for God and country, and the sacrifices she made in the hope of sustaining our heritage.

We then present a book review of the recently published, "My Father the Priest", by William Sametz. This fascinating memoir of Fr. Peter Sametz, authored by his son, gives us a deeper look into the life and achievements of this selfless pioneer, whose focus was on establishing a solid foundation of Ukrainian culture and faith for future generations. It is in large part due to Fr. Sametz's devotion that the Ukrainian Orthodox Church of Canada continues to grow into the 21st century. His courage and wisdom still shine brightly on the faithful today. This is truly a book worth reading!

As we share our joy of literature, let's also remain mindful of those for whom literacy is a struggle, particularly children. There are always opportunities to volunteer at the local library, to help children and adults achieve greater literacy skills. What a great gift to them, to share the enjoyment and immeasurable value of being able to read. And with such a wealth of literature available to us!

Wishing you a peaceful summer...

Oksana

Український Православно-Релігійний Світогляд *Олени Пчілки* в її Житті і Творах

Автор: Володимир Рожко, місто Луцьк, Україна

"Отак ваше світло нехай світить перед людьми, щоб вони бачили ваші добрі діла, та прославляли Отця нашого, що на небі."
Св. Матвія, 5.16

Олена Пчілка (літературний псевдонім Косач Ольги Петрівни, 29.06.1849-04.10.1030) - мати Лесі Українки, член-кореспондент Академії Наук України, визначна письменниця, громадський діяч, яка писала літературні твори, спогади про М. Старицького, М. Лисенка, зібрала й опрацювала етнографічні матеріали і мала певний релігійний світогляд, а саме український православний, який, до речі, зовсім не досліджений. Судячи з праць про неї, вона не лише володіла ним сама, а й передавала своїм дітям, насамперед, тому, що в неї в душі він становив складову частину її українського світогляду.

- Рідна мова, пісня, казка, українські народні обряди і звичаї становили ту родинну атмосферу, серед якої росла і виховувалася Ольга Петрівна Драгоманова.

Саме свій світогляд як духовний скарб своєї душі передавала вона дітям, зокрема Лесі і Михайлу.

- В дітей мені хотілося перелити свою душу і думки, - писала Олена Пчілка, - і з певністю можу сказати, що мені це вдалося. Не знаю, чи стали б Леся й Михайло українськими літераторами, коли б не я? Власне я „наважила" й завше окружала дітей такими обставинами, щоб українська мова була їм найближчою, щоб вони змалку пізнавали її якнайбільше. Життя зі мною та посеред волинського люду сприяло тому.

Михайлу і Лесі вона передавала свій український релігійно-православний світогляд, хоч і не в повній мірі, бо їх земні дороги скінчилися до того, як постала Українська Автокефальна Православна церква в 1917-1921 р.р. Одначе вона вповні передала його своїм діточкам Ользі Косач-Кривинюк, Ізидорі Косач-Борисовій, які знайшли свій вічний спочинок в Українському Пантеоні біля Свято-Андріївської церкви в Савт Бавнд Бруку.

Слід наголосити, що Олена Пчілка була серед тих людей (М. Старицький, М. Лисенко), які поділяли її український православний світогляд. Вона цікавилася українським стародавнім церковним мистецтвом - іконами, церквами, сприяла наданню українського архітектурного обличчя храму-пам'ятнику св. Георгія на „Козацьких могилах". В Звягелі, де народилася Леся Українка, її дуже цікавила давня дерев'яна церковиця в часи її проживання там і відвідин міста.

Ось як про це згадує в своїх спогадах Ольга Косач-Кривинюк.

- 1928 року літом я з матір'ю була в Зв'ягелі. Ми знайшли дім Окружка і в ньому мати моя показала ту кімнату, де

народилася Леся. Мій син Михайло Кривинюк, що теж був з нами, зфотографував (з доручення Музею діячів українського мистецтва і науки) той дім з різних боків і декілька зв'ягельських краєвидів. Малярка Віра Волянська (онука Михайла Федоровича Комарова) їздила з нами до Зв'ягеля і намалювала олійними фарбами дім Окружка і тушем стародавню українську дерев'яну церковицю з „опасанням" (ганок навколо церкви), яку добре пам'ятала Леся. Дзвіничка тої церкви стояла по другий бік вузького яру, і од церкви до неї треба було йти містком, положеним через той яр.

Рисунок церковиці - моя власність, переховувався в мене, а тепер я передала його до бібліотеки Наукового товариства ім. Шевченка у Львові.

Про церковицю ж казали на початку червня 1941 року, що її зруйнували і вже немає і сліду від неї.

Звернемося ще раз до спогадів Ольги Косач-Кривинюк, в яких знайдемо такі думки про православний світогляд самої Лесі Українки і її зацікавлення нашими церковними обрядами і звичаями:

- 6/1 1881 року (подано за старим стилем - В.Р.) Леся в Луцьку пішла на річку подивитися, як святять воду, і в неї дуже померзли ноги. Скоро потому і від того, як тоді думали, вона заслабла...

Справді, звідки б у малої дівчинки з'явилося бажання побачити церковний чин освячення води на Водохреща? Відповідь на це запитання слід шукати у вище поданих словах її матері Олени Пчілки „дітей мені хотілося перелити свою душу і думки..." Ця материнська християнська православна душа дала довгу низку тем Лесі Українці, з-під пера якої постали „Святий вечір!", „Єврейські мелодії", „В катакомбах" і т.д.

Як ми зазначили вище, Олена Пчілка передавала своїм дітям душу і думки. Чи ж була її душа православна, звернемося до історичних джерел:

- ... тоді ж то П. А. Косач познайомився й зо мною в кінці року, а літом 1868-го й одружився зо мною, у Києві ж таки (22 липня). Вінчались ми в невеликому селі Пироговї, під Києвом, бо близенько від сього села, в Китаєві, літували тоді Драгоманови...

Слід наголосити, хоч християнський обряд вінчання був тоді загальноприйнятий, одначе вже в ті часи розпочиналася доба атеїзму серед інтелігенції в царській Росії, яка в період більшовизму досягла свого епогею.

З творчої спадщини Олена Пчілки, Лесі Українки достеменно відомо, що вони добре були обізнані з Біблією - головним твором християнської науки і одночасно з церковними православними обрядами і традиціїми.

З доступних нам творів Олени Пчілки, зокрема, оповідань "Рятуйте", "Збентежена вечера", читач зробить висновки не лише про те, що вона добре знала наші українські церковні традиції, мала український православний світогляд, а й була охоронцем і захисником віри предків від сект, що напливали наприкінці XIX ст. на нашу землю, опановували українські душі. Особливо це яскраво показано в оповіданні "Рятуйте", яке закликає рятувати православні душі.

- Хороше! Господи, як хороше співають!.. Сказано як у раю!... Так шепочуться поважніші молодиці, стоячи в церкві: вони шепочуть інколи молитви та все позирають на крилас, звідти йде доносний, проймаючий спів. Співають молоденькі дівчата - Ярошенкова Орися, Біликова Тетяна; ще там їх скільки єсть, та то вже менші, ті ще тільки за старшими потягають; ну а сі перед ведуть, бо вже давно співають років три.

Орися Ярошенкова - головна героїня твору не лише мала від Бога голос і прославляла Творця своїми піснеспівами, а глибину віри нашої - святого українського православ'я.

- "Тобі співаємо, Тобі дякуємо, Господи, і молимося, Боже наш!..." виводить голосно та чуло Орися, а сама нікого й не бачить у церкві, все дивиться кудись прямо. Просто перед нею образ Воскресіння. Господь, уставши з гробу, немов лине в небеса; а небеса ж то які сині та ясні, а світло від Господа так і проймає їх! Клубки з ладану стеляться попід образ, а постать Господа виступає з-за них, немов їз-за хмарок небесних!...

В цих роздумах авторки одночасно показано і красу наших предавніх українських ікон, зокрема тут ідеться про образ Воскресіння Христового, намальований талановитим іконописцем, на якому Спаситель, немов живий, піднімається на фоні білих хмар з ладану до синіх небес. Так змалювала в своєму оповіданні Олена Пчілка ікону Воскресіння Господнього і немає жодних сумнівів, що вона бачила такі

образи і чула піснеспіви наших Орись в українських Божих храмах, простих і неповторних, наповнених предметами цакрального, національного за змістом, мистецтва, яких не можуть замінити не лише сектанські доми, а й храми Риму, Парижу, бо в наших старенькких дерев'яних церквах панує не лише благодать Божа, а й рідна українська душа.

Одначе потрапивши під вплив сектантів, які всупереч Слів Господа "Розмножуйтесь і наповняйте земло!" - доказували - "бо шлюб - то гріх. Хіба люди на те живуть, щоб загоджати тілові та розберщувати його, жирувати, як скотина та гріх розплоджувати своїм нащадком. Паскудство, блуд...

Потрапивши під вплив подібних думок, Орися на своєму весіллі з Паньком Сахненком, заподіяла собі смерть через самоповісення в батьківській хаті. Авторка наприкінці оповідання не випадково наводить слова матері Орисі - це слова самої Олени Пчілки:
- Ой, рятуйте, люди добрі!... Рятуйте! Моя дитина повісилась!!!

Письменниця в своєму оповіданні закликала рятувати нашу українську православну молодь з її прадідівською вірою - святим українським православ'ям від чужих, тобто вбивають не лише духовно, а й фізично.

Український православно-релігійний світогляд Олени Пчілки та її глибокі знання наших релігійних обрядів і звичаїв простежуємо в оповіданні "Збентежена вечеря" (Різдвяна пригода), хоч вона написана була напередодні першої революції 1905-1907 рр. в білій Московській імперії зла під народницьким впливом, одначе авторка дуже тонко передала наш прадавній звичай приносити кутю на Святвечір похресниками своїм хрещеним батькам. Письменниця цей різдвяний звичай дуже гарно змалювала в названому оповіданні устами своїх героїв і була прихильником і захисником їх.

Опріч того, ми повинні пам'ятати, що твори Олени Пчілки видані 1971 року в добу "реального цевіалізму" і войовничого атеїзму не можна вважати за оригінальні, без будьяких сумнівів, над ними добре попрацювала червона цензура.

Українська православна душа Олени Пчілки відчутна і в її поетичній творчості доступній нам, зокрема, в збірці "Думки-мережанки".

В поемі "Козачка Олена" знаходимо підтвердження наших думок словами авторки:

Чутно пісню весільную,
Музика гуде -
Милий, з іншою звінчаний,
Од шлюбу іде.

Саме звінчаний в церкві іде від шлюбу, звінчаний за нашим українським православним обрядом, тут же народний звичай благословення на дорогу:

Хай Господь тебе провадить
У тую дорогу,
Нехай доля над ворогом
Судить перемогу!

Глибоку українську православну душу із значенням наших звичаїв і традицій бачимо і в інших поетичних творах Олени Пчілки: "Пророк", "Посмертна шана" і особливо "Волинські спогади".

Старезним твій замок, дідизни останок,

Навік в моїй думці зоставсь.
І повідь весняна, широка, - і давня
Та церковиця, в которій прощався
Мій дух із тобою!...

Слова з цього вірша "...і давня та церковиця, в котрій прощався Мій дух із тобою!.." промовисто підкреслюють назву нашої теми, що саме в даній церковиці, а під тими словами маємо розуміти і давнь святе українське православ'я, яке пізніше було майже затоплене хвилями чужого, незрозумілого українській душі, московського великоімперського церковного імперіялізму.

Дух Олени Пчілки прощався з Луцьком не у волинських замках, костелах, синагогах, молитовних домахдектантів, тільки у давнім храмі, в якому, як і в усіх давніх церквах Волині і Полісся, панувала благодать Божа і національні ознаки українськості.

Українська православна душа живе і в інших прозових, поетичних творах письменниці - свідчення її українського православно-релігійного світогляду, який є складовою частиною глибини рідної віри, нашої духовності і духу.

Олена Пчілка не стояла осторонь не лише від подій Української революції 1917-1921 рр., а й подій першого відродження Української Православної церкви 1917-1939 рр. Серед учасників Всеукраїнського церковного собору в Києві 14-30 жовтня 1921 року (подано за новим стилем) було багато друзів, близьких і знайомих письменниці: відомий

історик Олександр Лотоцький, Нестор Шараївський, Олександр Ярещенко, Юрій Жевченко, Юрій Тесленко, Микола Борецький, Григорій Стороженко, Юрій Міхновський і інші.

Тема християнського, українського православно-релігійного світогляду Олени Пчілки, її дочки Лесі Українки у житті і творчості, на превеликий жаль, залишається великою "білою плямою" в лесезнавчій, українській історичній науці і, на думку автора цих рядків, її заповнять дослідження науковців з щирими християнськими душами, національними православнио-релігійним світоглядом.

Подав Сергій Радчук
Вінніпег, Манітоба

Women's Voices in Ukrainian Literature

Olena Pchilka

Biographical Sketch

Sketch by Roma Franko
Edited by Sonia Morris
©1998 Language Lanterns Publications

Olha Drahomanova-Kosach (1849-1930), known by her literary name of Olena Pchilka, was born into a privileged family of landowners in Eastern Ukraine—a family that actively opposed the oppressive political and cultural policies of the Russian Empire. Her father was a lawyer who tried his hand at writing poetry and short stories, while her mother pursued interests in Ukrainian literature, songs, folk tales, customs, and traditions.

Her older brother, Mykhaylo Drahomanov (1841-1895), an eminent scholar, historian, political publicist, literary critic, and folklorist, served as her mentor. After the death of their father, he enrolled her in an exclusive girls' school in Kyiv, where she studied world literature and mastered German and French. In her brother's home, she met the leading intellectuals of the day.

In 1868, at the age of nineteen, Olha married a lawyer, Petro Kosach. A devoted mother, she instilled in her children—two sons and four daughters—a fervent love of country, a passion for knowledge, and a special interest in the study of languages and literature. Her eldest son, who became a mathematician and a professor of physics, wrote under the pseudonym of Mykhaylo Obachny; her eldest daughter, Larysa, using the pseudonym of Lesya Ukrainka, became Ukraine's greatest woman poet.

Despite heavy family responsibilities, Olha's favourable financial position enabled her to continue pursuing her intellectual interests. In 1872, she visited her brother in Bulgaria where he was a visiting professor and, a few years later, stayed with him in Geneva, where he had settled as a political emigrant. At this time, she travelled widely in Europe and established contacts with writers in Western Ukraine, among them Ivan Franko, a renowned author, critic, publicist, and political activist, and the feminist author, Nataliya Kobrynska.

The first focus of Olha's national consciousness was Ukrainian folklore and ethnography. During the years that the Kosach family lived in smaller centres outside of Kyiv, she collected local customs, folk songs, and embroidery samples, and began her career as a writer in 1876, by publishing articles about Ukrainian folklore.

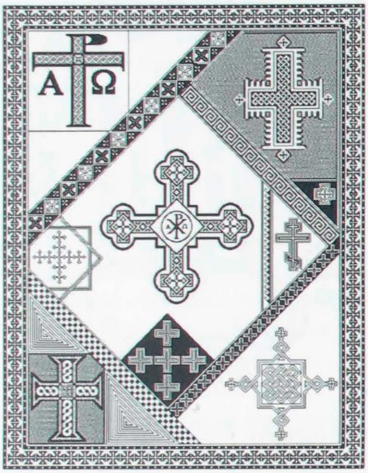
In the course of her career, she translated literary works from several languages into Ukrainian and wrote original poetry, plays, short fiction, and stories for children. She also published biographies, essays of literary criticism, literary reviews, and commentaries on current affairs. In addition, she compiled and edited journals, books, and almanacs.

Certainly, her pen name "Pchilka," which in Ukrainian means "little bee," was a most felicitous choice, for she gave up a life of leisure and assiduously fostered the development of Ukrainian literature.

continued on page 32

MY FATHER THE PRIEST

Author William Sametz



Sunday, May 3rd, 2009 was very special for the members of the Ukrainian Orthodox Cathedral of St. Vladimir in Hamilton, Ontario. On this memorable day we welcomed honoured guests, Rose and Bill Sametz along with the Hon. John Yaremko. Bill and Rose are former residents of Hamilton, during which time Bill was President of our Parish Council. The Hon. John Yaremko, although born in Welland, Ontario, has fond memories of growing up in Hamilton.

The presentation of "My Father the Priest" was very moving. Bill related his experiences growing up as the son of a pioneer priest and his efforts in carrying out his father's wishes of sharing these experiences, so clearly portrayed in this book. His editor, Wasyl Sydorenko, described working with Bill to bring the project to fruition. Walter Chewchuk provided information about the Chewchuk Foundation to which all the proceeds from the sale of the book are directed in memory of his son and Bill and Rose's grandson, William Chewchuk. Daughter Katherine Sametz shared her thoughts and presented a letter written to Bill regarding the publication. Following are Katherine's comments and a book review by Dr. Sysyn. A separate write-up about the Honourable John Yaremko and his visit to our Parish appears in this issue as well. [Ed.]

PRESENTATION BY KATHERINE SAMETZ AT THE HAMILTON BOOK LAUNCH OF "MY FATHER THE PRIEST"

Very Reverend Father Makarenko, Dobrodika Laryssa, honoured guests, friends and members of our Ukrainian Orthodox Church family.
Христос Воскрес!

It is a great pleasure for me to speak to you about my father's moving and historically significant book about the life, times and sacrifices of my grandfather, the Very Reverend Dr. Peter Sametz and my grandmother, Dobrodika Kateryna. The book speaks to all pioneers of all cultures and creeds who left their homelands for a better life and the freedoms allowed in Canada, especially the freedom to worship God as their forefathers did for centuries. I was astounded by the numerous notes and letters sent to my father by people, who made connections to Reverend Sametz and to the many people mentioned in the book. I wish to relate to you a few of those anecdotes and heartfelt reactions. My dear friend Oksana Shabotynsky said she never knew who saved her father who was among 6,000 Ukrainians to be deported from Italy during the war and sent back to the Soviet Union to a questionable fate. The late Dr. Peter Smylski, world famous oral surgeon and long time citizen of our fair city Hamilton, called Eleanor Roosevelt. She immediately called President Roosevelt and he intervened, saving them from eventual doom.

I was amazed at my father's ability to fill in the blanks and add his myriad of memories, names and events to the book. A judge from the West wrote and made ten family connections to the book. My father wrote back, "Your wife is even more connected to the book and these are her family connections."

What a precious historical book, one present and future generations will read and realize how resilient, generous, courageous and deeply devoted to their faith the simplest of pioneers were.

Lastly, allow me to read one of my favourite and moving letters written to my father about "My Father the Priest". It captures the essence of the book and acknowledges the sacrifices and contributions of the pioneer women, especially my grandmother Dobrodika Kateryna. (Letter appears on following page).

We invite you to read the book and write your comments by mail, or e-mail to the address printed at the bottom of the bookmarks.

December 09. 2008

Mr. William Sametz
3 Compton Cres.
Richmond Hill, ON L4B 3G1

Dearest Bill,

Thank you for your labour of love, your beautiful legacy. Bravo!

Thank you for your tireless efforts to fulfill your father's dream and share, through his memoirs, the amazing life of this exceptional individual. I applaud you!

Thank you for beginning each chapter with selected themes from your father's sermons. I refer to them daily.

The book is a must-read!. Every home and every library need to obtain at least one copy!

I have read and reread many pages of your book "My Father the Priest", a journey for me that has been emotionally gripping and spiritually overwhelming. As a young girl growing up with my grandfather, Very. Rev. Timofiy Horbay, I witnessed similar challenges as described in your book. Our pioneer-priests' calling was everything for them, and it was this calling that unceasingly empowered them. Your book has reminded me that, when love is the motivation and the reason, nothing is impossible, as evidenced by the inconceivable accomplishments of your father, Very Rev. Dr. Peter Sametz.

Throughout your book, I have deeply felt your mother's presence. Women, like Dobrodiyka Katherine, are true heroes. To have lived her life filled with loneliness, struggles, physical hardships, challenges too numerous to mention, is incomprehensible. Always giving, always placing everyone else first, Dobrodiyka Katherine's contributions made the difference for the positive outcome of her husband's selfless work.

Rose, you too, are a true hero. When Bill accepted this monumental undertaking at a very difficult time in your lives, you were by his side for the whole journey. I have been deeply moved by your dedicating this book to the memory of your precious grandson, William.

My admiration and respect for you both are beyond any words.
I cherish your being my family and my friends.

With much love
Zenovia Zmiyiwsky

BOOK REVIEW

William Sametz
My Father the Priest: The Life and Times of the Very Reverend Peter Sametz. Founding Missionary Priest of the Ukrainian Orthodox Church of Canada

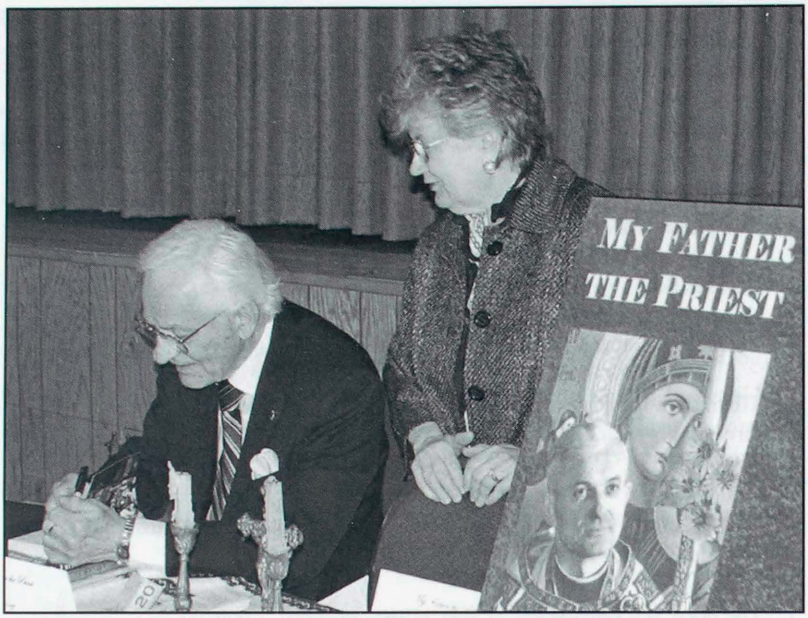
(Toronto: Hypertx Plus, 2008)

Economic and demographic changes, above all the depopulation of the rural Prairies, have not been especially kind to the original habitat of the Ukrainians of Canada, even in comparison to that of their fellow countrymen who went to the United States or to South America. Over a century and a quarter from when Ukrainian immigrants departed for the mines of Pennsylvania, the steel mills of Ohio, and the factories of New England and the Mid-Atlantic states, one can still find their traces, albeit in diminishing parishes and declining settlements that bear witness to their part in the great American industrial age. Throughout large territories of Parana and the Chaco one can still find the colonies founded by the Ukrainian immigrants to Brazil and Argentina, who through their prodigious birthrate populated a large swath of the Southern Hemisphere. Yet, although no New World country has been as strongly influenced by Ukrainian immigration as Canada, the cycle in which the settlers homesteaded the Prairies and formed a vibrant Ukrainian community ended in a massive exodus to the cities that has left only small populations and ever fewer material remains, as even grain elevators disappear. Outside the cities and sizable towns, it is the country

church, often opened only once a year for a memorial service at the cemetery, that stands as a monument to the pulsating Ukrainian life in the rural Prairies that throve in the first sixty to seventy years of Ukrainian settlement that followed 1891.

Of all the achievements of Ukrainian life in Canada, few rival in tempo and impact the foundation and growth of the Ukrainian Greek Orthodox Church. Established in 1918, with its first three priests consecrated in 1920, the Church had 152 parishes and 64,000 followers by 1928 and 300 congregations and 110,000 followers by 1951.Within the context of Ukrainian Canadian history, the Church has been relatively well studied, in part because its leaders were highly motivated community activists and in part because it was a specifically Canadian institution as a church reviving Ukrainian Orthodoxy led by Ukrainian lay narodovtsi (populists) but embodying the institutions and some of the mores of the new Canadian society.

As the narodovtsi in Western Ukraine sought to enlighten the Ukrainian peasantry by propagating a new national spirit based on education and reform of rural life, so their representatives among the teachers and community leaders in Canada aimed at raising the national dignity and social norms of the rural settlers, and above all their children. Yet while the narodovtsi in Western Ukraine were influenced by the liberal thought that emanated from Vienna, their Canadian confreres came into direct contact with the Anglo-Saxon tradition of rights and liberties. If many of their Anglo-Saxon(or Anglo-Celtic) neighbors or "superiors" looked with racist eyes on the newly-arrived Slavic homesteaders, thereby goading the community activists to defend their people and national tradition, they



Bill & Rose Sametz at Hamilton Book Launch

also offered models of organization and codes that coincided with the narodovtsi's message.

Unlike in Galicia and Bukovyna, where established churches were central to Ukrainian life and the clergy and their families were often themselves the first purveyors of the creed of the narodovtsi, the settlers in Canada had established their life often without benefit of their own clergy. The inability of the Greek Catholic Church to provide spiritual leaders for the widely dispersed Ukrainian population derived in part from the Roman Catholic Church's refusal to permit a married Greek Catholic clergy in Canada. Just as damaging was the demand by the Roman Catholic French hierarchy that church properties be signed onto them. The Russian Orthodox Church could partially fill this void, but as the populists' message of Ukrainian literacy and identity spread, that church was increasingly alien. After the Bolshevik Revolution, it was also deprived of material support from St, Petersburg. Protestant missionaries had considerable influence on the settlers, but their assimilatory agenda and their alien forms of worship limited their appeal. Many of the Ukrainian school teachers in the rural bloc settlement and the community leaders who arrived just before and after the First World War saw the church as essential to the community they wished to build. They also sought to bridge any differences between the Greek Catholic Ukrainians who arrived from Galicia and the Orthodox Ukrainians from Bukovyna. Conflict with the Greek Catholic Bishop Nykyta Budka over control of a forming student residence or bursa and the bishop's demand that only Greek Catholics be permitted residence were the sparks that resulted in the establishment of the new church.

The founders sought to return to the faith of the heroes of Ukrainian populist ideology, the Cossacks, and although there was no longer a Ukrainian Orthodox Church in their homeland, they sought to form a Ukrainian Orthodox Church in Cana-

Bill Sametz

Katherine Sametz

Walter Chewchuk

da that would revive the age of glory of the great seventeenth-century Metropolitan (now St.) Petro Mohyla, the patron of the Saskatoon residence.

The story of how these early conflicts led to the formation of the Ukrainian Greek Orthodox Church in 1918 has of course been told many times, and has been placed in context of early community life in the magisterial work of Orest Martynowych, *Ukrainians in Canada: The Formative Years 1891-1924* (Edmonton: Canadian Institute of Ukrainian Studies Press, 1991). We now can add the personal story of one of what might be called the Kanadiis'ka Triitsia (The Canadian Triad, reminiscent of the Ruthenian Triad, the priests who awakened Ukrainian cultural life in early nineteenth-century Galicia), the three laymen who took clerical orders in 1920 to serve the new church.

The book is multi-layered in that it contains the memoirs of the Very Reverend Dr. Peter Sametz, written in Ukrainian at the age of 88, initially translated by his son Zenon, and reworked by his son William. In addition,William has provided explanatory materials as well as valuable commentaries to the discussions in his father's memoirs. The volume is dedicated to William Clement Chewchuk, Father Peter's great-grandson, who passed away at a tragically young age.

The memoirs exude the voice of the good pastor and servant. If Father Sametz tells us he built 27 churches, he does so not in pride but to show his esteem for his people and the way they responded to the message of his church.He remained true to the populist message to the end of his life and he proclaims in his memoirs "The inner strength of the villagers was the true strength of the nation." His belief in"Self-help, Self-reliance, Self-respect and Self-worth," the ideology of the organization and the newspaper that paralleled the development of church, the Self-Reliance League and the *Ukrainian Voice*, pervades his writing. He brought an independent church to a community that was to be strong by relying on its own resources and to further itself through education.

The choirs, theatrical performances, and schools that he assisted are frequently mentioned. Educational achievements, above all the successes of the young people whom he nurtured, are featured prominently. Through this memoir one can reach back to the mindset and vision of one of the most important movements among Ukrainian Canadians of the early twentieth century. Father Sametz's children have put out this work in English so that the descendants of this world and those who attend its churches would better understand where they come from. Clearly they see it as a model that the current Ukrainian community and Ukrainian Orthodox Church of Canada should hold to despite that demographic, linguistic, and social changes that the community has undergone.

For the historian of Ukraine and the Ukrainian Canadian community, Father Sametz's work brings to mind a number of aspects of community life that should be remembered. The simplified myth of the Men is Sheepskin Coats, the illiterate peasants who came to Canada, tamed the Prairie and saw their offspring flourish, underestimates the cultural inheritance that the immigrants arrived with. The cultural upswing at the end of the nineteenth and beginning of the twentieth century was changing the West Ukrainian village from which the settlers came.

Peter Sametz was an example of this change. Born in 1893, he describes a village life in Hleshchava near Terebovlia centered on the National Home and the Enlightenment Society. He credits the enlightened nature of the village to the priest. His own father who "had little formal education"

planned for his third son to be a priest. Peter studied in a gymnasium in Lviv where he stayed at the bursa. He attended concerts at the Philharmonic Hall and observed the leaders of Ukrainian political and cultural life.

By the time this peasant son left for Canada at the age of 16, he took both a cultural legacy of which he was proud, had seen cultural traditions and artifacts that compared favorably with those of the provincial Dominion of Canada, and had a ready model for how one should bring progress to his people. Canada was to be the staging ground, but much of the scenario had been written in the old country.

Another striking aspect of the book is how old country ties bonded the narodovtsi in Canada. The Stechishins, Smylskis and Sametz all came from the same village. The Sawchuks and Wasyl Swystun had studied at the same gymnasium as Peter Sametz. They came as a network and hundreds of miles of Prairie did not break their ties. Pre-World War I Canada offered them the chance to be teachers in the Ukrainian settlements, and despite the closing of the bilingual schools and the anti-immigrant hysteria during World War I, teachers remained important Ukrainian cultural leaders in the Bloc settlement in the 1920s and 30s. Many joined the newly forming Ukrainian Greek Orthodox Church. The new Church permitted a restitution of the clergy and their families to the role of national leaders of the populist tradition, a pattern many such as Father Peter had experienced at home. So two teachers and a law student studied to be priests in what was to be a church of the narodovtsi, and became the first clergy ordained for the Ukrainian Greek Orthodox Church.

The memoirs are also very useful for reminding us of the relative relation of the United States and Canada and of rural and urban in Canada. The first is perhaps expected. The new Church in Canada had great problems retaining priests because they could be lured away by the larger more prosperous Ukrainian communities and parishes to the south. The second may be less expected.

By the 1920s, the rural and small town Prairies, especially Saskatchewan, were prosperous places with well-established communities for parishes. Hardship posts were cities such as Regina, for whose priest Father Sametz had to find a sinecure. If in the rural world successful farmers and small businessmen formed a base for community life and parishes in the 1920s, the cities often had Ukrainians at the bottom of the socio-economic order.

Also big cities, including Toronto where Father Sametz served, were not organic Ukrainian communities in the same way that the rural areas were, though Father Sametz does recall a Bathurst St. that was an ethnic enclave. For Toronto Ukrainians, the magnificent cathedral on Bathurst is an enduring monument to Father Sametz, though the activism of his family in the parish and the St. Volodymyr Brotherhood is a living testimony to the good father's mission.

The memoirs are not a history of Ukrainian Canadian life or even of the Ukrainian Orthodox Church. One might hope at times that Father Peter would have been less charitable and told more of controversies and conflicts. But he has given us much. One incident alone shows how valuable the memoirs are. He describes being summoned to a meeting in 1922 at Union Station in Winnipeg with the head of the Ukrainian Greek Catholic Church Metropolitan Andrei Sheptytsky, who was visiting Canada. "He knew of my new role as a missionary priest of the Ukrainian Orthodox Church of Canada. But, after a few minutes together, he blessed me to continue the work that I was doing on behalf of our people in Canada."

This incident and many other events and people described by Father Peter have fortunately been preserved for future generations.

Dr. Frank E. Sysyn
Director, Peter Jacyk Centre for Ukrainian Historical Research, Canadian Institute of Ukrainian Studies, University of Alberta

I leave the Church defined, as Orthodox in its Faith and Dogmas as set out by Jesus Christ, as Ukrainian in its distinct identity and heart, as autocephalous and recognized as independent and equal amongst all Orthodox Churches, and as sobornopravna in its governance, where the hierarchy, the priests, and the laity meet to decide the direction and destiny of the Church as equal and loving partners in a free and democratic Canada. This is the Church I leave for our children and grandchildren and all their progeny in the greatest country in the world.

Fr. Peter Sametz

The Honourable John Yaremko supports Holodomor Museum

Sunday, May 3rd, 2009 was indeed a memorable day for the members of the Ukrainian Orthodox Cathedral of St. Vladimir in Hamilton, Ontario. We welcomed the Honourable John Yaremko to his former home - the city of Hamilton.

In his remarks he related his experiences growing up in Hamilton and attending high school here, and at times having to deal with various incidents that required him to explain and uphold his ethnic roots.

John Yaremko was elected to the Ontario Legislature in 1951 and was the first Ukrainian Canadian to do so. He served in various capacities during his long tenure which ended in 1975. He was a powerful force in the Legislature advocating for human rights and multiculturalism. He was first appointed to the Cabinet in 1958 and served as Ontario's first Solicitor General as well as the province's first Minister of Citizenship.

His late wife Myrsolava was a long-time subscriber and supporter of Promin, and John continues to receive the journal and enjoys reading it. Both John and his wife supported many worthwhile causes and provided philanthropic gifts to support issues reflecting their many interests.

We are sincerely grateful for his interest in our Holodomor Museum. In his remarks he shared with us his profound respect and admiration for the suffering endured by the Ukrainian nation throughout its turbulent history, not the least of which was the Holodomor Genocide of 1932-33. He related his experiences of being in Ukraine and seeing first-hand some of the locations affected by this turbulent historical past of our nation. He recalled conversations with some of the people affected by the turmoil of these difficult years and especially those who survived the Holodomor. He marveled at the stamina and determination of the Ukrainian people.

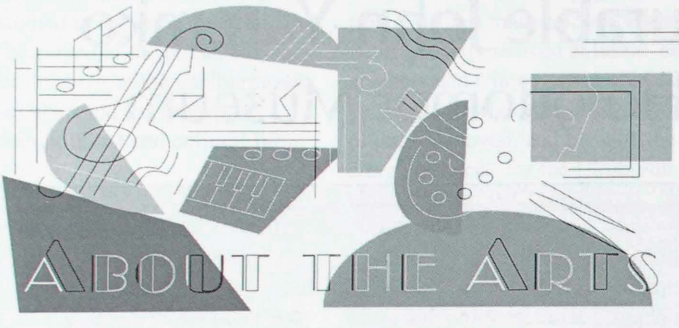
Rt Rev. Mitred Father Wasyl Makarenko, The Hon. John Yaremko, and Orysia Sushko in the Holodomor Museum

In viewing the Holodomor Museum, he was greatly impressed by the initial phase and the plans for future programming - becoming a learning centre for present and future generations.

In expressing his best wishes for realizing the "dream" of providing this unique facility for the Hamilton and surrounding community, he made a generous donation of $10,000 to the Museum. This kind act demonstrates his understanding of the need for the Holodomor Museum and the profound impact it will surely have, as well as the service it will provide in educating and assisting in the process of making sure that such an atrocity will never again occur anywhere in the world.

We are indeed extremely grateful to the Honourable John Yaremko for his most generous donation, which will help to sustain and grow this important initiative, geared to educate present and future generations.

Orysia Sushko
St. Vladimir Parish Council President



Слово, мовлене од серця

Микола Козак

(Рідна Школа, березень 2009. Видає Шкільна Рада при УККА і Централя Опікунів)

Світ поезії - стривожений світ, сповнений турботи про духовний стан життя людини, про сьогодення і будуччину Вітчизни. І хіба нема дійсно про що тривожитися нині...

Чому так довго-довго визволяємось від ярма окупантів? Україна має найбагатші чорноземи, а земля знаходиться у вкрай занедбаному стані од Харкова до Чернівців, значна частина земель забур'янена, полишена напризволяще...

Століттями віддані сини і доньки Вкраїноньки боролись за рідну землю, за незалежність, за волю і долю рідного краю... Як сумно, коли голодомори безжально косили мій нарід, але ж не забуваймо ніколи і ніде, що всі муки він зніс, наш нескорений і гордий люд.

Трагічні події 1917 р. рубали під корінь нації, знищено церкви і церковних подвижників, а письменників і митців вивозили до Сибіру - і далі, далі, звідкіль немає вороття. Ротата безвість проковтнула мільйони невинних.

Ще погода ніби й не змінилась,
А передчуваєш холоди.
На очах згаса жовтава нива,-
Мов столи стоять там і суди
Правляться вже.
Всюди - мантій траур...
...Вітре, скороди! Чому затих?
Чи оце й твою читають справу
Й зараз висмикнуть ослін
з-під ніг?

Це вірш із нової книги Олексія Ковалевського "В сувої слова нечерствого". Сама назва цікава і багатозначуща. Вона є ремінісценцією до слів Т. Г. Шевченка: "який мене чорт спіткав і за який гріх, що я оце сповідуюся кацапам черствим кацапським словом". Цільний вірш збірки О. Ковалевського відгукується на Кобзареве бідкання так:

В сувої слова нечерствого
Нема і згадки про раба.
В сувої слова нечужого -
Моя судьба, твоя судьба.

Та раптом шлях перетинає,
Як жужіль, вигасла не-путь.
Поглянеш - раб на ній конає,
Ніяк не скине вражих пут.

Рублі хазяїн з нього плавить,
Сталь для ножів...І всіх рабів
За їх покірне рабство хвалить,
А хазяят - і поготів.

У нечерствому ж - тільки воля
Для всіх.
О краю рідний мій,
Сувій свого живого слова
Ти розгорнуть в мені зумій!...

Книжка О. Ковалевського вийшла, до речі, в серії із 35 видань, здійснених за підтримки харківської влади у видавництві "Майдан". І ці видання, звичайно, є значною подією, про яку будуть писати, захищати дисертації, а небайдужі читачі відчують потужну силу істинних творів, які, долаючи усі негаразди, мовлять щиро, непідкупно, нескорено. Нехай не забувають манкрути, що народ не поставити на коліна, не зашити роти пророкам. Одним розчерком пера не перекреслити твори, які зоріють, палають, зігрівають, кличуть до духовного герцю.

Як жаль, що свого часу не звернули більшої уваги на потужний талант Василя Симоненка, котрому в місті Сміла одбивали нирки чоботами залізноокі кати. А Григір Тютюнник - гнаний, цькований можновладцями, скінчив життя самогубстом, але ж залишилися невмирущі його твори - на жаль, так спізніло пошановані Національною премією Т. Г. Шевченка. А пристрасний публіцист В'ячеслав Чорновіл, якому забрано життя в автокатастрофі...

Кінця-краю не видко...

Один із найкращих поетів І. Калинець одкаторжанив не один рік, а М. Осадчий - доктор наук, поет, прозаїк, науковець... Був під недремним оком вершителів доль, які й після покарання продовжували цькувати, слідкувати, підслуховувати, організували пограбування, а його прив'язали мотуззям до залізної труби, замкнули одного в квартирі... Полювання на істинних творців триває і в Росії, і в Україні, і в Білорусі. Всюди, де пишуться бунтівні твори.

А згадаймо Володимира Івасюка. Винних і досі не знайдено, не покарано, все приховано по-злодійськи люто і хижо... І надовго...

Певернімось після довгих мандрів до збірки "В сової слова нечерствого". 180 сторінок, а творів значно більше, читаєш - і все вагомішою стає кожна сторінка, кожний рядок. Поет неспішно вирізьблює слово, художно деталь, його неповторність відчутна, масштабна. Головне - своє бачення світу, його трагедійности, висока майстерність і культура вірша.

Усе ті ж береги, та ж осичка,
Криниці, шурхітливий комиш...
Та постійно щось інше, незвичне
Нетривка вимагнічує тиш.

В русі ти, нерозгадана звадо -
Річко,
в плині, в дражливій плавбі.
...Як завжди - Гераклітова правда
Лиш і є незмініме в тобі.

Поезії О. Ковалевського випромінюють поряд із драматизмом і щось лагідне, незвичне, відчайдушне, втаємничене і прозірливе не тільки в царині соціюму, а й природі, трансцендентних обширах і вимірах...

Писати, точніше - досліджувати творчість поета - річ цікава, але... невдячна для літературних пройдисвітів, для зайд-заброд, для заздрісників. Що ж... "Великим не потрібно спиратись на плечі нікчем", - так колись писав Василь Симоненко... Справжніх не буває густо. Та саме останні вирішують головне. І вони ж викривають своєю присутністю літприлипал та міщанську дрібноту, затяту в своїй глухоті до мистецьких одкровень.

Висока напруга думки, почуття, - прочитаймо, немов на урвищі, пророчі вірші:

Доки очі іще не граніт,
Коли сльози витискує вітер,
Не зітреш мене, світку, на міт -
Пучку пороху, пригорющу літер.

Не спіткнуся на схрещенні трас -
Кулеметних немов, хоч
нечутних...
...Знов знесилів метал!
Знов погас
Ще учора палаючий лютий.

Вчора думалось: веснам не буть,
Не зійти нам з лихої орбіти, -
Та летять у незвідану путь
Пучка пороху, пригорша літер.

Творчість поета самобутня, самодостатня, та, як це не прикро нагадувати, досі адекватно не відзначена, - певен, що вона достойна Національної премії імені Т. Г. Шевченка...

Багато років О. Ковалевський досліджує творчість геніяльної Ліни Костенко, видав літературознавчу містку і глибоку книжку про неї. Його поезії і статті друкуються в США, він є лавреатом премії Волиняків-Швабінських Українського Вільного Університету (Нью-Йорк), всеукраїнської премії імені Володимира Сосюри...

Як не крутиться колесо історії, забуття не повинно бути, мають залишатися потужні твори людям, майбутнім поколінням, нащадкам... Мужні етюди поета, вони стоять насмерть заради життя, в них і художня сміливість, дерзання, і філософічна гіркота духовних безодень.

Покірність і бунт - Боже діло.
Хоч те, хоч оце... Дві руки.
І права не знає, що ліва -
Творцева -
вбиває-таки.

І щуйця десну мою миє
В крові. І, як обід стиска
Усе, до пори гнучкошиє,
Що візьме колись тесака...

Автор тонко володіє таїнами слова, його сокровенністю, його істинність - неначе молитва, мовлена тихо і незвично, на грані беззахисної довірливості до всього живого околу іневидимисвітів:

Брунатні хмари вечорові
Відходять.
Випари мокви.
І вуж у шапочці червоній,
Немов алхімік, з кропиви
На тебе зирка...
Дух озонний.
Обману хміль. Як спирт - сльоза.
І філософський камінь чорний.
І вуж -
Обвуглена гроза...

Два десятки років поет працював у видавництві "Прапор", а нині він - головний редактор харківського видавництва "Факт". Редагує, править рукописи, впорядковує книжки і книжкові серії...

Особлива сторінка його долі - переклади з Омара Кайяма, понад 700 рубаїв, лишечастково опублікованих. І в цих перекладах теж відчутний нескутий, волюбний дух поета О. Ковалевського: гранично сміливо він розкриває невичерпні, космічно безберегі сенси Хайямових рубаїв. Тут ні східної цвітастої велемовності, ні оглядки на ті численні табу, з якими перекладали Омара Хайяма за радянських часів, - і все це багатство повною мірою так і не може знайти свого видавця, дороги до численних читачів. "Традиції" залишаються...

Один із прикінцевих віршів із "Сувою нечерствого" - тут і болісне переживання, і висока врочистість, і дитинна сором'язлива зашарілість перед життям, його фатальністю, непоборною вимогливістю та радістю зростати, пізнати діяти:

Все передумано, все переспівано
Тим, хто в мене і у вас,
Піднято, скинуто, гнівом запінено,
Збуто - дешевше за квас.

От і тверезі ми, от і не має він
Більше ілюзій... Кого ж
Знову примітив у марному сяєві
Поміж цупких огорож?

- Як це не хочеш?!. Як це - втрамбовано,
Зведено геть на компост?!.
І травенятко, хоч дивить зболено,
Вже устає, вже звелось...

Надворі весна. Як скоро відлітають літа, якась непевність обіймає душу. Хтось цілиться в міжбрів'я, хтось показує спину, хтось приміряється гарпуном до дельфінів, хтось заманює в безвість. Поет дивиться в обличчя Кобзаря. Світ заснув. Не спить один Кобзар.

Не скоро повернемось додому...

The Ukrainian Poets 1189 - 1962

Selected and translated into English verse by C. H. Andrusyshen and Watson Kirkconnell

Published for the Ukrainian Canadian Committee by University of Toronto Press, 1963

Excerpts from the Introduction by C. H. Andrusyshen

The two greatest figures bestriding the period 1885-1915 were Ivan Franko and Lesia Ukrainka. Having expressed themselves as mentors and stentors of the Ukrainian populist cause, both produced lyricism rooted in subjectivism unparalleled by any of their contemporary fellow-craftsmen. Their subjects were drawn from universal historical sources, but they evolved them into works whose intrinsic values might appeal to humanity as a whole no less than to their own people. In initiating a trend towards a Europeanization of Ukrainian poetry, they served as guides for lesser lights who followed in that direction. With them Ukrainian poetry ceased to be merely the expression of a regional, nationalistic ideology, and expanded into a vehicle bearing a deeper philosophic import. In time, they accepted the Western (and Eastern) influences, transmuted them into the originality of their own concepts, and caused Ukrainian literature to become a tributary to the main stream of European culture.

Before that actually happened, Ukrainian literature was to undergo a series of ordeals but for which it would not have lagged by at least half a century behind the rest of Europe. Both in the Ukrainian territory under tsarist Russia, and in that under the Austrian (virtually Polish) rule, Ukrainian literature, for political reasons, was under severe control, each regime being on the alert to forestall the least move among its subject populations towards self-determination. Censorship prevailed in the most rigid sense. Persecution and repression were particularly fierce in the Dnieper region of Ukraine.

And so it was that the enthusiasm aroused by Shevchenko was suddenly dampened by Count Pyotre Valuyev, a minister in the tsarist government, who categorically maintained that the Ukrainian language as such "never existed, does not exist now, nor can ever exist," and that that which was called the Ukrainian (in his denomination - Little Russian) language was simply a Russian dialect corrupted by Polish linguistic influences. (The Poles, on the other hand, contended that the Ukrainian language was in reality Polish contaminated by Russian dialecticisms). On that false premise, in 1863 Valuyev signed an ukase *[a proclamation of a czar having the force of law in imperial Russia]* which prohibited books in the Ukrainian language (except fine literature) to be printed in, or imported to, any part of the tsarist Russia. To make this stringency the more telling, several leaders of the Ukrainian cultural

and educational movements were exiled. This repression lasted till the middle seventies, when Ukrainian literature began to revive under the influence of extensive ethnographic and linguistic researches undertaken by Ukrainian scholars.

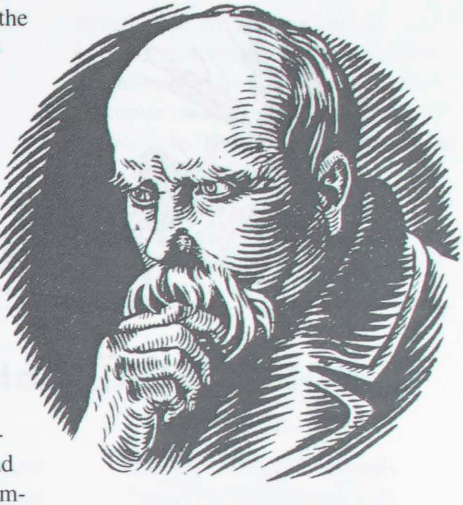
The new spurt of literary activity was again cut short in 1876 when a new and stricter ukase was issued. Based on a report of one M. Yuzefovich, who presented the Ukrainian speech in all its cultural proliferations as dangerous to the unity of the Russian Empire, Alexander II, on the advice of his ministers, signed at Ems, Germany (where he was then taking a cure), a directive which forbade the confines of Imperial Russia, as well as the importation of such books from abroad. Translations of them were permitted only into Russian, and even that under censorship. The few books that were allowed were to be printed in Russian orthography. This sweeping interdiction applied likewise to public lectures in Ukrainian and to the singing of folksongs in the vernacular.

It would be difficult to find in the history of the world another instance of such a violation of the human rights as that perpetrated by the "Valuyev" and "Ems" ukases. Never before has it been known that any civilized government condemned to death even a dialect, let alone a language whose vitality had been so manifestly revealed as was that of Ukrainian in the Shevchenko period.

As a result of that atrocity, several Ukrainian scholars, among them Mikhaylo Drahomaniv, were forced to emigrate and seek the centres of their activities elsewhere. Other Ukrainian authors, restricted at home, solved their problem by having their works published in Lviv (some in Geneva) where the Shevchenko Literary-Scientific Society gave them refuge and literary and scholarly scope. Under the more liberal Austrian regime, this learned journal became highly instrumental in preserving the Ukrainian language and literature from an eclipse with which all cultural activity was threatened in the Dnieper region of Ukraine.

In 1918 Ukraine achieved her temporary statehood, and the Ukrainian language became the official medium of expression in the government, Academy of Sciences, universities, law courts, and other state institutions. If, for example, in 1880, under the tsarist regime, not a single book (not even a pamphlet) in the Ukrainian language appeared, and later only sporadic publications saw the light of day, in that first year of Ukraine's independence, regardless of the fact that Kiev was captured and recaptured by the Bolsheviks several times, there were some eleven hundred various Ukrainian publications issued with their cumulative editions amounting to at least three hundred thousand volumes.

No hindrances, however categorical, were powerful enough to stop the current of Ukrainian poetry throughout the nineteenth century. Sprung powerfully from Kotliarevsky's source, it gained impetus from Shevchenko's irrepressible power and, strengthened by Franko's auxiliary stream, swept relentlessly on through all obstacles. After World War I it increased to a velocity and expansive creativity such as were never before witnessed in the history of Ukrainian literature. From 1917 to 1932, a span of not quite two decades, the vigour of Ukraine's poetic expression became phenomenal, silencing all prejudicial opinion with regard to the efficacy of the Ukrainian language as a bearer of aesthetic and moral values. Even the Soviet regime, in which the Russian element was



preponderant, reluctantly admitted its incontrovertible identity and allowed its development in all phases of Ukraine's cultural life.

* * * * * * *

Today the creative effort of Ukrainian poets has by no means petered out. In Ukraine and beyond its confines there is evidence of some, often desperate, activity. Literature in the world today is everywhere given over to a chaotic experimentation in which poetry is often bogged down in a morass of obscurity. Contemporary Ukrainian poets of the younger generation likewise experiment with new techniques and principles.

So let's march on,
dear fate of mine!
My humble, truthful,
faithful friend!
Keep marching on:
there glory lies;
March forward -
that's my testament.

Taras Shevchenko, 1858
Translated by John Weir

Life and Culture
Життя і Культура

Звичаї Українського Народу

Автор: Олекса Воропай
Видавнтцтво "Школа"
Київ 2006 р.

Подаємо Вступ із цікавої книжки, яку я набула минулого року в книгарні в Києві і в якій знаходяться чудові описи про різні звичаї Українського народу. [Ред.]

ЗВИЧАЇ - СКАРБ УКРАЇНСЬКОГО НАРОДУ

Моїй матері,
що перша навчила
мене любити свій край,
від щирого серця присвячую.
- Автор

Кожна нація, кожний народ, навіть кожна соціальна група має свої звичаї, що виробилися протягом багатьох століть і освячені віками.

Але звичаї - це не відокремлене явище в житті народу, це втілені в руки і дію світовідчуття, світосприймання та взаємини між окремими людьми. А ці взаємини і світовідчуття безпосередньо впливають на духовну кульуру даного народу, що в свою чергу впливає на процес постання народної творчості. Саме тому народна творчість нерозривно зв'язана за звичаями народу.

Звичаї народи - це ті прикмети, по яких розпізнається народ не тільки в сучасному, а і в його історичному минулому.

Народні звичаї охоплюють усі ділянки громадського, родинного і суспільного життя. Звичаї - це ті неписані закони, якими керуються в найменших щоденних і найбільших всенаціональних справах. Звичаї, а також мова - це ті найміцніші елементи, що об'єднують окремих людей в один народи, в одну націю. Звичаї, як і мова, виробилися протягом усього довгого життя і розвитку кожного народу.

В усіх народів світу існує повір'я, що той, хто забув звичаї своїх батьків, карається людьми і Богом. Він блукає по світу, як блудний син, і ніде не може знайти собі притулку та пристановища, бо він загублений для свого народу.

Наш великий поет Тарас Шевченко, звертаючись до України, як до матері, що вічно страждає, питається:

Чи ти рано до схід сонця
Богу не молилась?
Чи ти діточок непевних
Звичаю не вчила?

Як бачимо з цих слів Шевченка, не вчити своїх дітей звичаїв - це такий же великий гріх для матері, як і гріх не молитися Богові.

Наша Україна велика. Українці розселені на багатьох сотнях кілометрів від Кубані по Сян і ще донедавна були розірвані різними державними кордонами. Живе в Україні 45 мільонів людей, які, на щастя, мають вільше звичаєвих особливостей спільних, ніж різних.

* * * *

Коли ми почнемо приглядатися, то побачимо, що звичаї нашого народу на диво між собою близькі. Хто його знає, чи не є саме ця близкість звичаїв тим цементуючим матеріялом, що перемагає своєю міццю всі інші сили, які працюють на руйнування єдності нашого народу.

Усна народна творчість також може слугувати класичним прикладом єдності між усіма українськими землями. Ця спільність мови та звичаїв завжди була тими вузлами, які зв'язують наш народ, коли він був шучно оподілений державними кордонами. Не випадково в Україні існує повіря, що духи всіх дітей - живих і мервих, збутних і без вісти пропалих - на Святий Вечір злітаються до своїх матерів на таємну вечерю, і ніякі віддалі, кордони, кам'яні мури і залізні брами цьому перешкодити не можуть.

Як бачимо, звичаєвий обряд Святої Вечері символічно об'єднує

всіх людей, що належать до одного народу, однієї нації.

Ми, українці, нація дуже стара, і свою духовну культуру нашу пращури почали творити задовго до християнського періоду в Україні. Разом із християнством Візантія принесла нам свою культуру, але саме свою культуру, а не культуру взагалі. У нас в Україні вже була національна культура і Володимир Великий тільки додав християнську культури до своєї рідної, батьківської культури.

Зустріч Візантії з Україною - це не була зустріч бідного з багатим; це була зустріч якщо не рівних, то близьких потугою, але різних характером культур. Ще й тепер ми маємо у своїх зцичаях і народній існій творчості ознаки зустрічі, поєднання староукраїнської, дохристиянської і християнської культур. Але ми до цього вже так звикли, що іноді не можемо розпізнати, де кінчається в народних звичаях староукраїнське і де починається християнське. Бо староукраїнські традиції ввійшли у плоть і кров наших звичаїв, і тепер ми собі не уявляємо Різдва без куті, Великодня - без писанки, Святої Тройці - без клечання, навіть називаємо це останнє свято Зеленими Святами. Всі ми відзначаємо свято Купала, на Введіння закликаємо щастя на майбутній рік, на Катерини кличемо долю, а на Андрія хто з нас не кусав калети і яка дівчина не ворожила, чи вийде заміж цього року? Нарешті, діти, бавлячись навесні, співають:

"А ми просо сіяли, сіяли,
Ой, дід-Ладо, сіяли, сіяли..."

Співають подібне і дівчата, ведучи хоровод:

"Ой, дід, дід і Ладо..."

Все це - наша дохристиянська культура, наша найстарша традиція. Кутя - це символ урожаю, писанка - це символ народження весняного сонця. Зеленим гіллям наші предки охороняли своє життя від нечистих духів, що прокидаються (так вони вірили) разом із воскресінням природи - від русалок, мавок, перелесників...

Купало - це типове дохристиянське свято з усіма староукраїнськими атрубитами. Ладо - це поганський бог кохання і розмноження.

На час, у який ми тепер святкуємо Різдво Христове, колись, ще до християнства в Україні припадало свято зимового повороту сонцяє Це був час ворожіння на майбутній рік; а тому ми і тепер маємо в різдвяних звичаях цілу низку дохристиянських елементів, що мали своїм призначенням накликати добрий урожай у наступнім році, багатство і добробут у дім господаря, щасливі лови для мисливця, весілля для дівчини та щасливу мандірвку для парубка - дружинника князя або й самого княжича. Всі стихійні сили природи умиротворяються та закликаються, щоб не діяли на шкоду людям і худобі.

Про це все співається в колядках, що були відомі далеко ще до початку християнських часів в Україні. Це виявляється і у звичаєвих обрядах, як ось; дванадцять полін, дванадцять святвечірніх страв, закликання на вечерю мороза, вовка, чорної бурі та злих вітрів, дідух на покуті, сіно на столі.

Всі ці рухи, дії і слова, що на перший погляд не мають ніякого значення в житті людини, віють на серце кожного з нас чаром рідної стихії і є для душі живущим бальзамом, який сповнює її могутньою силою.

Слідує уривок із цієї книжки про Зелні Свята

ЗЕЛЕНІ СВЯТА

Місяць по Юрію в римських календарях є святом рож-розалії. Розалії в римлян були святом предків та тим днем що з нього починається літо. Від римлян це свято перейшло на Балкани і там було розповсюджене серед тракійського населення. З Тракії свято рож перейшло до нас в Україну, а з приходом християнства було злучене з Святою Неділею - Тройцею.

Тиждень перед Тройцею тепер називається зеленим, клечальним або русальним, а три останні дні цього тижня і три перші дні троїцького тижня називаються Зеленими Святами.

В час Зелених Свят цвіте жито й, за народним віруванням, прокидаються мерці, виходять з води русалки. Люди квітчають свої житла клечанням і вистеляють пахучими травами; дівчата завивають вінки.

Наш опис Зелених Свят розподіляється на такі окремі розділи*: "Завивання вінків", "Клечальна субота", "Клечальна неділя", або "П'ятидесятниця", "Русалки", "Проводи русалок", "Поминання мертвих".

Подаємо опис про "Завивання вінків"

Зелений тиждень починається з четверга. У цей день дівчата йдуть на поля, в левади чи в ліс і там "завивають вінки - на всі святки" і при цьому співають:

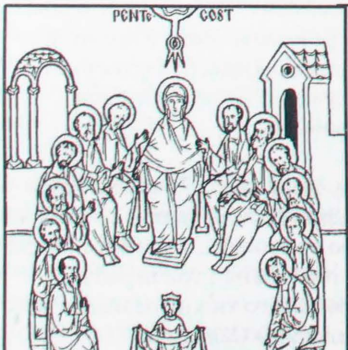
Ой, зів'ю вінки та на всі святки,
Ой, на всі святки, усі празнички,
Во в саду весня
розвивається,
Дочка батька дожидається:
"Ой, мій батеньку, мій голубчику,
Ти прибудь сюди хоч на
хвилечку,
В мене в тинові під ворітеньки
Синє море все розлибається,
Ой, не море ж про то
розливається,
Пани-гетьмани із'їжджаються...

У деяких місцевостях України дівчата ходять по селах з вінками на голові. Вінки в'ють з конвалії, незабудьок, васильку, чеврецю, вплітають і полин. Ставлять стіл під березою, а на стіл - випивку і закуску. Серед закуски завжди є смажена яєшня.

По деяких селах, переважно в східних районах України, довго зберігався звичай завивати березку. Найповніший запис цього звичаю ми знаходимо в Терещенка з села Березівки на Саратовщині. У четвер із самого ранку дівчата печуть пироги, різні солодощі, готують яєшню. В полудень починається головна дія. Подвір'я, куди дівчата зійшлися, чисто виметене. Посеред двору стоїть зрубана молода деревина, а під нею - горщик із водою. Дівчата ходять по двору або сидять на лавах, на призьбі.... Кілька хлопчаків тримають у руках заготовлену їжу, а інші - відра з пивом на палицях. Одна з дівчат відділяється від гурту, підходить до дерева й перекидає горщик з водою, а потім бере дерево в руки й заспівує пісню.... З її голосом з'єднуються голоси інших. Ворота відчиняються, і весь гурт, оточивши дівчину з деревом, рухається по вулиці до лісу. В лісі розстеляють обрус, ставлять їжу і пиво. Сідають навколо й починають їсти й пити. По закінчені пиру дівчата розсипаються по лісу й вибирають одну з березок для завивання на ній вінки. Якщо дівчат багато, вибирають кілька березок такої величини, щоб можна було дістати гілля, стоячи під деревом. Розділившись по двоє, кожна пара з гілля берези в'є собі один вінок, не відриваючи гілок від дерева. Як вінок уже готовий, кожна пара кумується: одна одній через вінок дає жовту крашанку. Обмінявшись крашанками, цілуються крізь вінок. Після цього приступають до вибору старшої куми: скручують свої хустки, кидають їх угору, і чия хустка підлетить вище, та з дівчат і буде старшою кумою. Після завивання вінків дівчата повертаються в село. У неділю, в день Тройці, дівчата йдуть у той самий ліс, де завивали вінки, щоб розвивати їх. Кожна пара оглядає свій вінок: чи ще свіжий, чи вже зів'яв? По цьому судять про своє щастя чи нещастя! Про це співається і в пісні:

Пусти мене, мати,
У гай погуляти,
До білої березоньки,
Про щаста спитати...

Ось такі цікаві звичаї описуються в згаданій книжці. ОС



Pentecost – The "Green" Feast

Fifty days after the Resurrection, on the excising Jewish feast of Pentecost, while the disciples and many other followers of Jesus Christ were gathered together to pray, the Holy Spirit descended upon them in the form of "cloven tongues of fire," with the sound of a mighty rushing wind, and they began to speak in languages that they did not know. There were many visitors from the Jewish diaspora to Jerusalem at that time for the Jewish observance of the feast, and they were astonished to hear these untaught fisherman speaking praises to God in their alien tongues. This account is detailed in the Acts of the Apostles, chapter 2.

The number fifty, as in the fiftieth day after Pascha, stands for eternal and heavenly fulfillment, seven times seven, plus one.

The Orthodox Church sees Pentecost as the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God, mystically present in his Church. It is traditionally called the beginning of the One Holy Catholic and Apostolic Church.

Besides celebrating the coming of the Holy Spirit, the feast also celebrates the full revelation of the divine Trinity, Father, Son, and Holy Spirit. Hymns of the Church, celebrate the sign of the final act of God's self-disclosure to the world of His creation.

To Orthodox Christians, the feast of Pentecost is not just a celebration of an event in history. It is also a celebration their membership in the Church. They have lived Pentecost and received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation.

Celebration of the Feast

For the feast of Pentecost the icon of the Holy Trinity, the three angelic figures who appeared to Abraham, is placed in the center of the church for veneration. This icon is used with the traditional Pentecost icon. The church building is decorated with flowers and the green leaves of the summer to show that God's divine breath comes to renew all creation. Green vestments and coverings are also used.

In many parishes the feast is celebrated starting the evening before with Great Vespers. Some parishes also serve Matins on the morning of the feast before the Divine Liturgy.

The Liturgy of Saint John Chrysostom with special hymns replacing the standard Antiphons. The hymns 0 Heavenly King and We have seen the True Light are sung for the first time since Easter, calling the Holy Spirit to come and abide in us, and proclaiming that we have received the heavenly Spirit.

The Great Vespers of Pentecost (Sunday) evening features three long prayers at which the faithful kneel for the first time since Easter. Many smaller parishes have this service immediately following the Liturgy.

After Pentecost

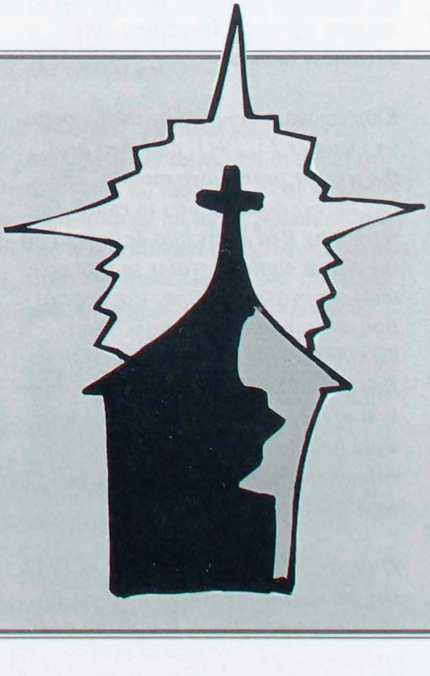
The Monday after Pentecost is the Feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the Feast of All Saints.

Even though the start of the Church year is considered to start in September, the liturgical center of the annual cycle of Orthodox worship is the feast of Pascha, preceded by Great Lent, and pre-lent, and followed by the fifty days of paschal celebration until the feast of Pentecost. Until the start of the next Great Lent, the Sundays and weeks following Pentecost, are numbered from Pentecost. Liturgical readings and hymns will be based on the "weeks after Pentecost" as listed in the Octoechos, Apostolos, and Lectionary arranged Gospel.

www.orthodoxwiki.org

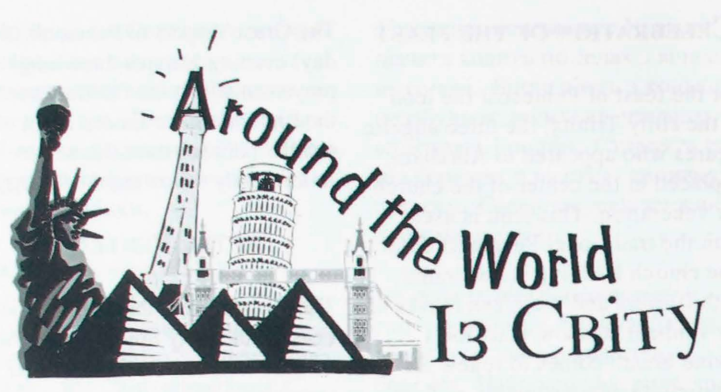
Troparion (Tone 8)

Blessed art You
O Christ Our God
You have revealed the
fishermen as most wise
By sending down upon them
the Holy Spirit
Through them You drew
the world into Your net
O Lover of Man,
Glory to You!



Kontakion (Tone 8)

When the most High
came down and
confused the tongues,
He divided the nations;
But when he distributed
the tongues of fire
He called all to unity.
Therefore, with one voice,
we glorify the
All-holy Spirit!



KHARKIV

Written by Olena Zvychaina

Translated from Ukrainian by J. Zurowsky
Edited by Danny Evanishen

Published by Ethnic Enterprises, Summerland BC, 1996
ISBN 0-9697448-6-9

[Editors note: Following is a brief excerpt from the book, Kharkiv, which had immense impact on me. I personally recommend it to anyone interested in learning more about the stark reality of life and survival for Ukrainians before and during World War II. I strongly believe that learning about our history helps us to discover and understand who we are.]

Notes from the Translator of KHARKIV

In 1939, before the outbreak of World War II, Kharkiv had a population of 833,000. It had witnessed years of Stalinist terror during which people were arrested, deported or executed for holding beliefs contrary to those of the Stalinist establishment. Among those to perish were the intellectual and artistic elite, people known personally by Olena Zvychaina. These years of terror during the interwar period became the subject of most of Olena Zvychaina's work in the West. The one exception is The Golden Stream Out of Hungry Kharkiv, which takes place during the war.

This story, it seems, happened either to somebody very close to Zvychaina, or perhaps to Zvychaina herself. Nevertheless, the traumas and tragedies of the Stalinist years, compounded by the atrocities of World War II, had a searing effect on Zvychaina. She became a recluse.

Kharkiv was occupied by the Germans on October 25, 1941, and they held the city for twenty-two months. The city they conquered was in ruins. The retreating Red Army had destroyed all the power stations, water supply systems, railways and other transportation and communication facilities. 400,000 people were evacuated from Kharkiv to Southern Asia for the duration of the war. The thousands who were held in NKVD prisons for political, social, religious and other beliefs were executed.

During the first three months of 1942, the period during which the bulk of the story takes place, it is estimated that 14,000 people died of starvation. The Nazis also started their own terror campaign, executing real and supposed Ukrainian nationalists, along with supporters of the previous regime and Jews. By the time the Soviet army retook Kharkiv, a further 100,000 people had been exterminated by the Nazis and their supporters. The Germans also transported 60,000 people to work in the forced labour camps in Germany.

The Red Army, then, entered a city with a remaining population of only 160 - 190,000 people. Soviet special police forces, upon the recapture of the city, proceeded to pursue suspected collaborators and Ukrainian nationalists, imprisoning and executing them.

Olena Zvychaina was one of the many Ukrainians transported to work in the German labour camps, and she ended up as one of the multitudinous Displaced Persons after World War II ended. She was able to emigrate to North America, where she and her husband led a very reclusive lifestyle, shunning contact with most of the Ukrainian community. (J. Zurowsky)

EXCERPTS FROM KHARKIV

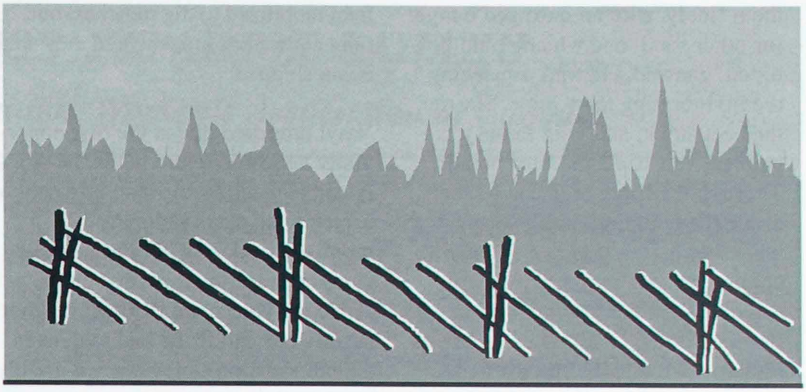
Early February, 1942.... It is only seven o'clock in the evening, yet Kharkiv drowns in darkness.... The streets are without pedestrians, the windows of the buildings without light.... Especially frightening, in the background, drowning in the city's deep darkness, as reminders of recently-lived terrors, stand countless ruins of formerly large inhabited buildings.... Here is the dead mass of the Project Building burnt by the Soviets, there the terrible ruins of the NKVD district office, also burnt before the retreat.... Frightening ruins and still more frightening memories.... The

buildings bombed by the Germans.... The Southern Train Station and Post Office.... The wrecked railroad tracks and remnants of blown-up bridges, all vividly proclaim the absence of any contact whatsoever between the big city and the rest of the world....

Here is the centre of Kharkiv, completely destroyed by the German bombardment and resulting fires.... It eloquently underlines, with giant piles of rocks, concrete and glass, that the metropolis no longer has a centre.... It was destroyed by the ruinous storm of recent events, as were the water system, electricity generating station, the bridges, rail lines, train stations, tramway system, telegraph, telephone, post office.... Even the extra food supplies....

The large city without a centre, what an insignificant thing it becomes.... The large city without fuel, without water, without food.... And even any means of transport to bring them in, because for the civilian population, there is no contact with the rest of the world.... The large city, which before the war had more than eight hundred thousand inhabitants, has now only three hundred thousand, and these are every day dying....

Oh, today in this city nobody is being born; they only die very intensely.... And where did the other five hundred thousand people go?... Three hundred thousand were evacuated by the Soviets, and the rest scattered on foot from this hell-city to neighbouring towns and villages, or died of hunger in the three and a half months that passed from the moment of German entry into Kharkiv, a memorable date for all Kharkivites - October 24, 1941!... The food supplies were evacuated by the Soviets, and what wasn't shipped was destroyed by government decree, in most cases burnt, or otherwise rendered unfit for consumption....



****

Katrusia's dark braids circled her head like a crown; she had serious dark eyes beneath black semicircle brows, the same browns which her friends described as 'string-like.' Katrusia had a smooth cheek, a pleasant smile and straight little teeth. But she had a completely pale, tired face without any trace of colour. The small, once-enticing figure, once so neat, had by now become scrawny and flat, like a board. Still, recently, only two or three months ago, Katrusia brought attention to herself with her looks. Now... now one had to gaze carefully at her to say that she was once beautiful and that maybe she still could be, if only she would eat.

"Yes, yes," Katrusia said to herself, looking at her reflection in the mirror that stood on the table, lit by a miserly light from an oil lamp. Spontaneously, she was reminded of the Margarita aria from the opera *Faust*: "No, this is not you, Margarita. No, this is not you!"

The difference was that for Margarita the wonder was to notice the strange blossoming of her beauty, decorated with expensive ornaments, while for Katrusia it was the opposite, a premature loss of it.

"Yes, yes," Katrusia said to herself. "My friend Halya was perfectly correct when she told me that after two or three months of this starvation, it would be a fright to look at me. This has happened."

Katrusia stood up from the table, lit a fire in the iron stove and began to warm yesterday's beet soup, using little wood splinters for fuel. On her forehead a deep perpendicular wrinkle had set in, one which normally appeared only during moments of intensive thinking.

It was a small, clean room, but just as cold inside as out, the difference being that the wind did not twirl the snow indoors. In a corner were a few lengths of kindling that were further split into minute portions, and which were used only for cooking the beet soup which had by now become Katrusia's only daily meal, and which very soon would be no more.

One beet cost forty to fifty rubles in the bazaar. Where could she obtain such money when all her best dresses were sold long ago? Her bed linen was gone, and all her shoes, except those she wore. Sold, for almost nothing, and all spent on beets for the daily soup.

Katrusia slurped the hot stock in which finely-cut pieces of beet swam. Her young teeth greedily grabbed the beet pieces and minced

them finely, with an outraged hunger for other food, one which could be bitten, gnawed, chewed, squeezing the invigorating tasty juice. She ate the beet stock, and wild fantasy painted Katrusia a piece of bread. Through the force of her will, she drove the tempting mirage away, while her mouth was overfilled with cold saliva and her teeth by themselves made the chewing motion. Bread! Katrusia had not eaten bread for over two months! It cost two hundred and fifty rubles a kilo!

****

Two weeks before the German entrance into Kharkiv, Katrusia's husband Vasyl, who had been working as an engineer for two years, was mobilized to dig trenches. Vasyl never knew where exactly he was supposed to dig those trenches because, at that time, there were indeed trucks full of men mobilized to dig trenches, but only authorities knew where they were being shipped.

Vasyl promised that at the first opportunity he would return home; he strictly commanded Katrusia to take care of herself at all costs and made her promise that during his absence, she would not destroy their first child. "Give me your word that you will not destroy our child!" he had said, even though Katrusia's pregnancy was only one month in term.

Katrusia gave her word. She was only twenty-two years old and she viewed this issue less seriously than Vasyl. She tried to convince him of the wartime hardships, and of her desire to finish university. She was a third-level student in the faculty of literature, and though military events had terminated studies at the university, Katrusia was determined that at the first opportunity she would return and complete her program. All this did not influence Vasyl in the least. He was unmoved; he stood firm, and he was so happy that Katrusia was pregnant, and Katrusia gave her word.

****

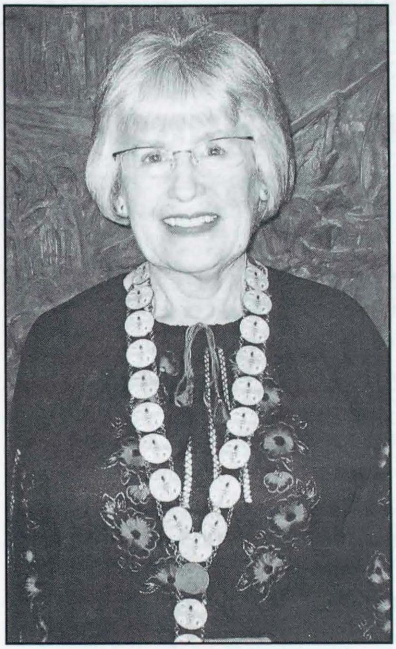
Her food supply, with great conservation, lasted two and half months, and she was still cooking with the remnants of the kindling prepared by Vasyl. From the day Vasyl left, four months had passed. Four months ago it was possible to say with certainty that with the front nearing, a consequential shortage would come, which would last for a while, but no one, it seems, not even in their fantasies, thought that Kharkiv would for an undetermined time be a starving, dying island isolated from the rest of the world.

RELIABILITY Since 1973
athens printing
COMPLETE IN HOUSE SERVICES
From Creative Design to Final Product
Black on White to Full Colour

PENNY SALE TICKETS
- Tickets of all Kinds
- Business Stationery & Forms
- Business Cards
- Labels & Stickers
- Brochures & Catalogues
- Newsletters & Booklets
- Invitations & Announcements
- Complete Bindery Services
- Layout & Graphic Design
- Also Continuous Forms

DIGITAL IMAGING
BLACK & WHITE FULL COLOUR

1480 Barton Street East, Hamilton, Ontario L8H 2W9
Tel: 905 549-6719 Fax: 905 549-7645 e-mail: info@athensprinting.ca



Zennia Yuzik
National UWAC President

FATHER'S DAY

June is the month we honor our Dads. We express our love, and appreciation, and thank them for loving us, for their devotion and many sacrifices, and for always being there to help us. The National Executive greets all fathers, grandfathers, Godfathers, and special uncles on this special day, and wishes them all good health, many happy years, and God's blessings. Mnohaya Lita!

REPORTS

We still do not have all the reports for the Convention Booklet. We thank the people who have submitted their reports, however we are still waiting for some Provincial Presidents, Convenors, and Branches to send in theirs. We realize that the branches did not send reports to the National Convention prior to this year. We asked for them so that we can get to know more about each other, and hopefully glean ideas from one another.

RESOLUTIONS

Remember to send in any resolutions your branch may wish to submit for consideration. The resolutions that are sent in ahead of the convention will be printed in the Convention booklet, and will make the work of the Resolutions Committee easier.

ANKETY

Please make certain that your Anketa forms are sent in as soon as possible. They should be in before you register for the convention. We also need to send the Provincial Executives their portion of the budget by June 30th.

WORLD CONGRESS OF UKRAINIANS

Each year in May, the World Congress of Ukrainians asks for donations from Ukrainian organizations and individuals. WCU president, Eugene Czolij, has prepared an appeal to all Ukrainians in the diaspora, in which he gives information about WCU, the work they have done since the IX Congress which was held last year, and calls on all to support this May Action of WCU. His message can be heard on the internet, which we will be forwarding to those who are connected. You can also read his message on the WCU website at www.ukrainianworldcongress.org. The website is tri-lingual, so may be accessed in English. For those who are not connected to the internet, we will have copies of his message available at the convention. The WCU represents the interests of over 20,000,000 Ukrainians in over 30 countries, and does much good work. We urge you to answer this appeal. The WCU will hold its annual conference in L'viv, Ukraine in 2009.

WORLD FEDERATION OF UKRAINIAN WOMEN'S ORGANIZATIONS

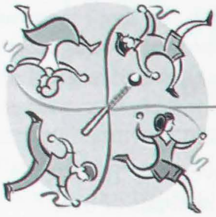
WFUWO will also hold its Annual Meeting in L'viv this year, so that the WCU delegates will have the opportunity to attend both conferences.

Besides the business portion of the meeting, the focus will be on launching the "Blue Heart Campaign Against Human Trafficking" as set out by the United Nations This session is being organized by our delegate to WFUWO, Orysia Sushko, who chairs the WFUWO Committee to Combat Trafficking of Humans. There will also be a session on a vision for "WFUWO in the future".

THANK YOU!

We thank all the branches for your work this past season. We thank you for staying strong and faithful to our Association and our Church. We need the effort you put forth to keep our faith, our heritage, and our culture progressive, alive, and well. We need to educate our youth, and to set good examples for them. We appreciate each and every one of you. May everyone have a great summer, enjoy your family and friends, relax, and set aside time to have fun. We'll meet at the convention. God Bless!

⌘



For Our Children

Нашим Дітям

Татове Свято

Для рідного і дорогого Тата є побажань багато:
- Від дітей, онуків і правнуків,
- Від дорогої дружини, якщо ви цього заслужили,
- Від мами чекаєте гарної пошани,
хоч маминого свята може навіть й не згадали.

Отже, будьте завжди такими чемними,
Добрими, щирим і справедливим,
Як в цей соняшний, чудовий літній день,
Щоб вас чекали дорогі дружини,
Любі діти і рідні мами повсяк час!

Щоб вас любили, обнімали, побажали
І приємними добрими словами привітали!

Дорогі Батьки! Бажаємо вам
найчарівніших днів сімейної любові,
Натхнення, цікавих ідей та кохання,
Щирих усмішок, тепла добрих слів,
І втілення кращого в світі бажання!

Марія Стадник - Ститсвил, Онтаріо

Випускникам шкіл

О, юнь, прекрасна, світ для вас відкритий,
Зумійте оцінити все, що є,
А те, що буде, - у вашім серці мрійте,
Виношуйте і сміло йдіть в життя.

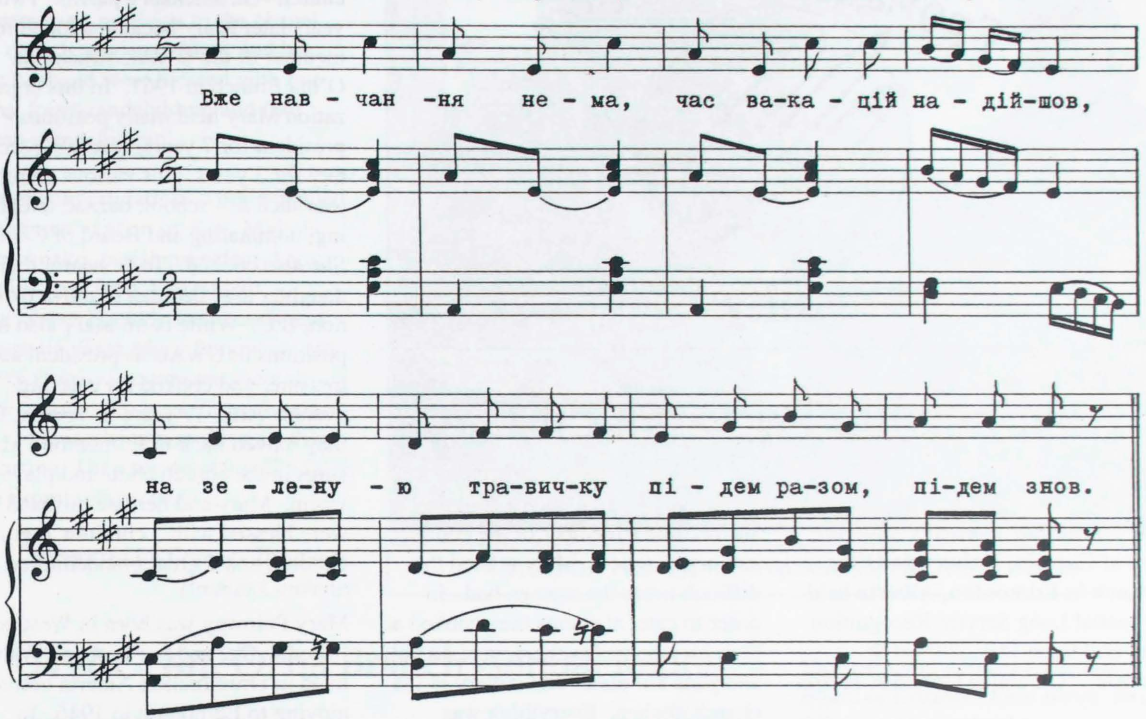
Бо як то важко ту знайти дорогу,
Яка б до щастя сміло привела,
Бо ті стежки від отчого порогу
Ведуть в незвідане, ведуть у майбуття.

Та ви уже змужнілі і дорослі,
І світлі думи рояться у вас,
Так, будьте ж гідні нашої Вкраїни,
Так, будьте ж гідні часу і цієї країни,
де живете повсяк час!

Марія Стадник - Ститсвил, Онтаріо

ВАКАЦІЇ

Рухливо / Народна / Слова Є.Вавринюка



2. У лісок, за ставок,
Там забаву заведем;
Погуляєм, поспіваєм,
І весело нам буде.

3. Гей ну хлопці, гуртом,
Час приємно проведім,
Заспіваймо разом пісню,
Гей, в забаву всі ходім.

4. Гей, до річки спішім,
Наловімо риби міх,
На обід і на вечерю
Стане їсти для усіх.

5. Вже додому пора,
Відпочинку прийшов час,
Наші гулянки й розваги
Перестати уже час.

Громадська Хроніка

Community Events

Membership Recognition Day

The Ukrainian Women's Association of Canada, Kniahynia O'lha Branch in Edmonton, Alberta held its annual Long Service Recognition Day on March 15th, 2009 at St. Michael's Ukrainian Orthodox Parish.

This year two members were honoured for their many years as volunteers to the church and UWAC. They are Mary Popowich for 50 years of service and Mary Poloway for 25 years of service.

On Sunday after the Divine Liturgy the two women were asked to step up to the front of the church altar by Rev. Mykola Sawchenko where he presented them with beautifully decorated candles to be held during the Moleben service. Assisted by Rev. Peter Haugen the prayer and blessings were delivered. Following the prayers in church everyone was invited to the parish auditorium to partake in a delicious luncheon served by the Kniahynia O'lha Branch members.

The ceremonies were conducted by Dobr. Betty Sawchenko who gave a short biography of our long-time members. She also asked Mary Popowich to give a history of when she became a member of the church and organization. Mary related the difficult times the women had. In order to cater at events they cooked at their own homes as there were no pots and pans nor plates and cutlery in the church kitchen. Everything was loaned by the members. Later on they catered from the community hall.

The president of our UWAC branch, MaryAnne Euchuk presented the two worthy honoured members with a hramota and 25 and 50 year pins.

Mary Popowich, also a founding member of St. Michael's Parish in Edmonton and UWAC Kniahynia O'lha Branch had dedicated 50 years of volunteer service to the churches and organization where ever she lived. Mary was born in Redwater, Alberta where she grew up and sang in the church choir from the time she was 17 years old. As well, she was a member of the UWAC in Redwater, Alberta. Mary married Pete Popowich in 1944 and they lived in Waugh, Alberta. Later they moved to Edmonton and became members of St. John's Cathedral. When they learned that there was a church in the process of being built in the Calder area they immediately joined the membership of that church - St. Michael's parish. Two years later Mary became a founding member of the UWAC Kniahynia O'lha Branch in 1961. In this organization Mary held many positions - president for 7 years, recording secretary for 3 years, plus various committees such as - school, bazaar, telephoning, nominating and Board of Control. She also cooked. To be nearer their daughter they decided to move to Vernon, B.C. While there Mary also held positions in UWAC as president and treasurer and cooked for catering events. After 17 years in Vernon, B.C. they moved back to Edmonton. Mary sings in the church choir and plays the violin. Mary and her late husband were blessed with 5 children, 6 grandchildren and 6 great grandchildren.

Mary Poloway was born in Westlock, Alberta. She and her husband Walter lived in Drumhieller, Alberta before moving to Edmonton in 1946. In Edmonton, they were members of St. John's parish, which at that time was located on 97th St. - 106 Ave. When St. John's was built they stayed on as members. A few years later they became members of St. Michael's Parish and Mary joined the UWAC Kniahynia O'lha Branch in 1984 and has been a member for 25 years. She held positions in the branch committees such as -Church, Nursing Home, nominating and benevolent. When there was a function in the church Mary was always willing to help by making perohy, holubtsi, baking, etc.

All these years Mary sang in the church choir. She also sings in the Senior's Choir at "Good Sheppard's Care Kensington Village" (Nursing home). She also sang for many years in the Senior's Ukrainian Cultural Heritage Village Choir. These choirs participated at different events in Edmonton and Alberta. Mary received the volunteer certificate of

appreciation from St. Michael's Extend Care (Nursing Home) for transporting residents to the chapel for church services. Mary and her late husband were blessed with two sons, four grandchildren and four great-grandchildren.

Warm congratulations were extended to the two women by Rev. Mykola Sawchenko, parish president Andy Feniuk, our branch president MaryAnne Euchuk and friends and members. Both Mary Popowich and Mary Poloway expressed their sincere gratitude to everyone who assisted in paying tribute to them on this occasion. They are donating $25.00 to the Promin Press Fund.

Submitted by Frances Tarnowetz
Promin Convener

L to R: Mary Poloway, Mary Popowich, Rev. Mykola Sawchenko

UWAC, Kn. Ol'ha Branch Annual Report

The UWAC, Kniahynia O'lha Branch in Edmonton, Alberta held its annual meeting on December 1, 2008 in the parish auditorium. The meeting was opened with a prayer followed by a moment of silence to commemorate all of our deceased members. This year it was a great loss to us when Mary Feniuk passed away.

Our Branch consists of 73 members who work hard to support the church and donations. The members continue to sponsor children to Camp Bar-V-Nok, also observe St. Nicholas and Mother's Day concerts. We provide dinners for special holidays as the Feast of Jordan and Easter Blessed luncheon. We also cater to weddings, funerals, Pushchennia, Malanka and our Patron Saint's Day. To raise funds we held 2 bazaars and sell perohy.

This year we celebrated three birthdays for members who turned 80 years young. They are Rosalie Ewasiuk, Kay Pitula and Sonya Gilday. We presented each of them with a painting from the "Flowers of the Bible" series by Larissa Sembaluk Cheladyn.

At our annual event "Long-time Members Recognition Day" we honoured Mary Popowich for 50 years of service and Mary Poloway for 25 years of service to the UWAC.

Two of our members, Mary Anne Euchuk and Shirley Wozomirsky, were on the Book Launch committee for "Enough" by Marsha Skrypuch. This was a project of the UWAC Holodomor Education Committee. During a Sunday Fellowship Luncheon we served only bread and water to commemorate the Holodomor.

2009 EXECUTIVE

Past president - *Dorothy Stachniak*
President - *Mary Anne Euchuk*
1st VP - *Dobr. Betty Sawchenko*
2nd VP - *Dorothy Stachniak*
Recording secretary - *Mary Paltzat*
Treasurer - *Karen Feniuk*
Vice-treasurer - *Helen Klimchuk*
Board of Control - *Rose Wowk, Rose Schriber, Marie Holden*

COMMITTEES

Benevolent - *Rosalie Ewasiuk, Mary Poloway, Pat Truchin, Marie Holden*
Church - *Olga Andrichuk, Natalka Ozipko, Kay Pitula, Rose Schriber*
Sunday Fellowship - *Irene Topalnitsky*
Membership - *Olga Andrichuk*
Bazaar - *Liz Korol, Helen Repka, Olga Andrichuk, Karen Feniuk, Mary Guglich, Jennie Gable, Sophie Turta*
Head cook - *Helen Fediuk*
Cook's helpers - *Liz Koro, Mary Guglich*
Nursing home - *Mary Poloway, Marie Holden, Frances Tarnowetz, Pat Truchan*
Nominating - *Mary Anne Palamareck*
Kiosk - *Mary Anne Euchuk, Dobr. Betty Sawchenko*
Promin - *Frances Tarnowetz*
Library - *Frances Tarnowetz, Mary Rozak*
Museum - *Shirley Wozimirsky*

Enclosed is a $25 donation to the Promin Press Fund.

Frances Tarnowetz,Promin Convener

Register now for AULIC 2009
August 13-16 - Saskatchewan

2009 Marks the Ninth Annual Adult Ukrainian Language Immersion Course (AULIC). The camp dates for this summer are August 13 to 16, held at Trident Camp, Crystal Lake, Saskatchewan. AULIC's success is primarily a result of the quality of language instruction. Other important aspects of the program are the time allocated for recreational and cultural activities such as singing Ukrainian songs, watching Ukrainian videos, wood-carving and pysanky writing. Instructors selected for the camp are as skilled in teaching the language as they are in sharing Ukraine's heritage and culture. Instructors for 2009 are:

AULIC 2008

Beginner Level - ***Anita Drebot***

Originally from Sudbury, Anita has taught Ukrainian for 40 years. She has a BA in Slavic Studies from the University of Regina (U of R) and a number of Master's classes from the University of Saskatchewan (U of S). She taught Ukrainian in the Public School system, at the U of R for more than 10 years and briefly at the U of S. She also hosted Ukrainian radio and TV programs. This will be Anita's eighth year with the AULIC program.

Intermediate Level - ***Oksana Sholdra***

Oksana is originally from Lviv, Ukraine, where she obtained degrees in Mathematical Engineering and Choreography. Since her move to Regina, Oksana has continued her education through programs at SIAST, Regina Open Door Society and at the University of Regina, where she received accreditation as a Second Language Instructor. She is presently employed by BMO. She has taught Ukrainian at the Regina pre-school (Sadochok) as well as all levels of Ukrainian dance.

Advanced Level - ***Olena Shyian***

Olena received her Bachelor Degree in Early Education in 2001 at the Kyiv Municipal Pedagogical College followed in 2003 by a Specialist Diploma from the National Pedagogical University in Kyiv. Olena taught English as a Second Language in Kyiv for about six years before coming to Canada. Olena currently teaches in the Ukrainian Language program at Miller High School in Regina and also teaches ESL evening class.

The registration fee for the four-day weekend is $185.00 per participant if received prior to July 9th, and $200.00 thereafter.

Room, board and all printed materials are included in your registration fee.

Those interested in learning more about AULIC 2009 can visit www.aulic.ca or contact Tony Harras at (306) 586-6805 or 585-7945 (fax), or send an email to info@aulic.ca.

AULIC is sponsored by the TYC/Ukrainian Orthodox Men's Association of Regina and the Ukrainian Canadian Professional and Business Association of Regina. Financial assistance is provided by Ukrainian Canadian Congress - Saskatchewan Provincial Council & Regina Branch, Saskatchewan Lotteries, Saskatchewan Organization of Heritage Languages (SOHL), and The Ukrainian Canadian Foundation of Taras Shevchenko.

UWAC, Lesia Ukrainka Branch, Two Hills AB

The UWAC, Lesia Ukrainka Branch, in Two Hills held its Annual Meeting on December 3, 2008. Following the prayer, we enjoyed a delicious supper of Chinese food at Wong's Restaurant, with 15 out of 21 members present.

After the meal, we moved to the Church hall for our meeting, with Sophia Dmytruk as chair. President Stella Stefiuk began with the monthly reports. She then presented a beautiful gift to each of the three members with perfect attendance.

Everyone attending observed two minutes of silence in memory of our deceased members: Rosalind Bachinsky, Helen Mosiuk, Mary Fuarchuk and Anne Kachmar.

Each member of the executive presented their reports for the year 2008: Our branch held many funerals and memorial dinners for our members. We had a big Easter bake sale of paskas, babkas, nalesnyky, cabbage rolls, and cheese buns, all to raise funds for the Church. In November, we held our Pyrohy Supper, with cream pies for dessert. Also in November, we collected boxes of clothing, shoes, toys and purchased candy for an orphanage in Ukraine. These items were collected at our Thanksgiving dinner with the help of the Parochial District of Two Hills.

2009 EXECUTIVE

President - *Stella Stefiuk*
Vice-President - *Joyce Rosychuk*
Recording Secretary - *Olga Chrapko*
Treasurer - *Elsie Choban*
Corresponding Secretary - *Elsie Rybak*
Promin Convener - *Elsie Rybak*

Submitted by Elsie Rybak

100th Anniversary of Ukrainian Voice

From Sonja Bejzyk, President, Ukrainian Voice Board of Directors

The year 2010 marks the 100th anniversary of Ukrainian Voice, the oldest Ukrainian language newspaper published in Canada. I am of the view that such a milestone should not pass into history without notice.

In order to commemorate, we are offering you the opportunity to purchase two Ukrainian Voice shares for $50. Such buyers will be entitled to a year's subscription of the newspaper. Those who purchase three shares for $75 will receive a subscription for two years.

You may not be aware that the continued publication of the Ukrainian Voice in Canada is uncertain due to its precarious financial position. Financially, we are on our death bed. It is our undeniable duty, our responsibility as descendants of our Ukrainian pioneers, to support the continued existence of this newspaper.

We trust you will agree that the Ukrainian Voice has always been a steadfast proponent and faithful supporter of CYC/USRL and its ideology of self-reliance, self-respect and self-help. We expect that our Ukrainian community in North America can count on the support and wisdom of CYC/USRL members to keep the Ukrainian Voice alive, if not forever, at least for another 100 years.

With sincerest thanks,
Sonja Bejzyk, President

Farewell to Saskatchewan Provincial Executive 2005-2008

On March 17, the Saskatchewan Provincial Executive of the UWAC for 2005 to 2008 met for a final farewell social, hosted by MaryAnn Trischuk in her home.

At the October 2008 convention, the new Executive from the Regina area was chosen, and they have begun their work as of January under the capable leadership of President Aileen Pillipow.

Not available for the event and photograph were:

Pauline Semenuik (Secretary), Lillian Prokopchuk (Yorkton Vice-President), Leona Procyshyn (Auditor), Linda Ortynsky (Scholarship Committee), Virginia Wereschuk (Member at large) and Jennie Ortynsky (Museum representative).

Enclosed is a donation of $30 to the Promin Press Fund.

Submitted by Dorothy Korol

Standing L to R: Adeline Zawislak (Canora Vice-President), Merle Maximiuk (Women's Issues), Shirley Makowsky (Auditor), MaryAnn Trischuk (Scholarship Committee) | Seated: Natalie Heshka (Treasurer), Dorothy Korol (President)

PROMIN SUBSCRIPTION FORM / ПЕРЕДПЛАТА НА ПРОМІНЬ

Give a Promin subscription as a gift to a friend or relative anywhere in the world OR Use this form for a new or renewed subscription for yourself.

Gift _______ New Subscription ________ Renewed Subscription _________

Name ____________________

Address ____________________

City ____________ Province _____ Country ____________ Postal Code ____________

If GIFT indicate from whom ____________________

Cheque or money order enclosed in the amount of $ ______ for _______ year(s) at $25 or $30 a year

Canada $25 a year, other countries $30 a year - В Канаді $25 на рік, в інших країнах $30 на рік

PROMIN - BOX 57268, JACKSON STATION, HAMILTON, ONTARIO, CANADA L8P 4X1

Добродійка Ольга Філь

Замість китицю квітів, дружини священиків Альберти складають пожертву в сумі $165 на журнал Промінь в пам'ять **Добродійки Ольги Філь**. Після тяжкої недуги Добродійка Ольга упокоїлася в Редвотер, Альберта 27-го лютого 2009 р. на 74-ому році свого трудолюбивого життя.

Dobrodijka Ol'ha Fil' was a talented, friendly and generous person who faced her life's challenges with dignity and grace. Throughout the years she was a faithful helpmate to her husband, Fr. Hryhoij Fil'. Вона була довголітна членка Союзу Українок Канади.

Dobrodijka Ol'ha was a gifted pysanka writer, and while her husband was studying in Edmonton, she shared her talents with others by conducting sessions on pysanky (Ukrainian Easter eggs). During this period she also worked with Xenia Turko developing teacher resources for the Ukrainian Bilingual Program in Alberta, assisting in the organization of teachers' conferences, etc.

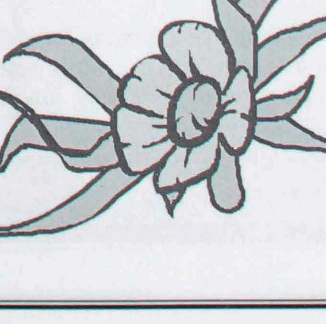
In the Radway District where she and Fr. Fil' lived for many years, she owned and operated a grocery store which was a social gathering place for community members six days a week. Following her third heart attack in April 2007, she was unable to continue, and the business was liquidated. She spent her last months in the Redwater Health Care Centre. Her earthly remains are resting in Glen Eden Memorial Gardens in Winnipeg.

Добродійки які склали пожертви в пам'ять Добродійки Ольги:

Dobr. Lorraine Ambrosie
Dobr. Iris Kopchuk
Dobr. Nadia Kryschuk
Dobr. Zinaida Turzanska
Dobr. Stephania Yurkiwska
Dobr. Teresa Domaradz
Dobr. Bohdana Krochak
Dobr. Marusia Lakusta
Dobr. Kathy Yamniuk
Dobr. Anna Zmiyiwska

Нехай Милостивий Господь оселить душу покійної посестри Добродійки Ольги в Царстві Небеснім, а па'мять про неї завжди буде між нами.

Вічна їй пам'ять!



У п'яту річницю упокоєння нашої дорогої мами, ласкової бабусі та прабабусі, **Анни Василик**, яка відійшла у Царство Небесне 30-го червня, 2004 р., висилаємо в її світлу пам'ять $50 як нев'янучий вінок на її могилу. Спогади про її родинну любов та підтримку залишається в наших серцях на завжди.

Дорогенька Мамо, нехай Канадська земля буде Вам легкою.

Вічна їй пам'ять!

Дочка Наталка Марущак
з родиною
Син Тарас Василик

In memory of our departed members, **Eunice Paley**, who entered into eternal rest on February 28, 2009, and **Teenie Dutka**, who entered into eternal rest on April 14, 2009, please accept our donation of $50.

May their memory be eternal!

Virginia Wereschuk
Promin Convenerч UWAC,
Olena Pchilka Branch, Yorkton SK

CONTINUED FROM PAGE 11

Her literary activities intersected with her involvement in the Ukrainian women's movement and her political activism in the cause of unifying Eastern Ukraine (in the Russian Empire) and Western Ukraine (in the Austro-Hungarian Empire). In 1887 she joined forces with Nataliya Kobrynska from Western Ukraine to publish the widely acclaimed Pershy vinok (The First Garland), an almanac that took the bold step of featuring only women contributors.

When the Kosach family settled in Kyiv in the 1890s, Pchilka, by then a well-known writer, became an active participant in the capital's cultural life and delivered lectures about Ukrainian, Russian, and Polish authors. In 1901 the Ukrainian literary establishment celebrated the 25th anniversary of her writing career.

In 1905, Pchilka participated in a successful effort to lift tsarist bans (1863 and 1876) on Ukrainian - language publications in Eastern Ukraine. This same year, in the province of Poltava, she founded an organization which fought for women's rights and issued a manifesto demanding autonomy for Ukraine.

The next decade in Pchilka's life was marked by personal tragedy. Her son, Mykhaylo, died in 1903; her husband, in 1909; and her daughter, Lesia Ukrainka, in 1913. She also lost a number of her closest friends and political allies, including Mykhaylo Starytsky (1840-1904), a renowned author, and Mykola Lysenko (1842-1912), a gifted composer.

During the First World War, Pchilka edited newspapers in her native village of Haydach in Poltava. In 1924, she returned to Kyiv, where she worked in the ethnographic, literary, and historical sections of the Academy of Sciences of the Ukrainian SSR. Even though she had been persecuted for her anti-Soviet views and activities, in 1925, in recognition of her many achievements, she was made a Member of the Academy. Despite her advanced years and frail health, she continued writing until her death in 1930.

In her thematically fresh depictions of the lifestyles and concerns of the upper classes, Pchilka was among the first Ukrainian authors to record authentically the speech patterns and conversations of the Ukrainian intelligentsia. A highly principled woman, she challenged deeply ingrained norms governing the status of women in society, played a leading role in the struggle for Ukraine's reunification and independence, and made a noteworthy contribution to Ukrainian literature and the enrichment of the Ukrainian literary language.

⌘

Healing Through Empathy

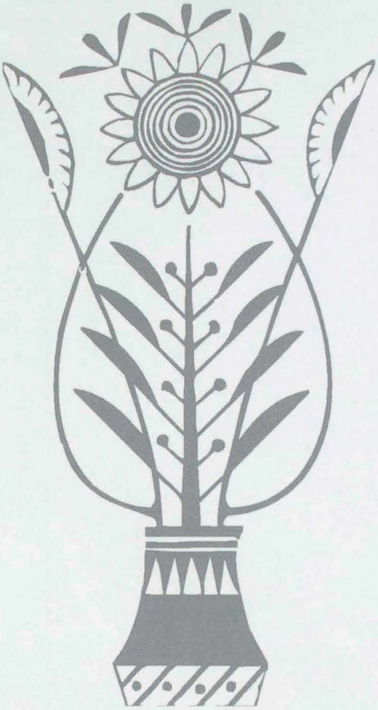
In the 1970s, a representative from The Leprosy Mission International visited a "leprosy village" in the Congo. Hundreds of men and women were forced to live there because they had been rejected by society and their families due to their leprosy and varying degrees of deformity. To the uneducated eye, it seemed to be a very sad place.

However, after spending some time in the community, our representative began to see the peace, joy and loving spirit very seldom found in a "normal" society. Most of the inhabitants had become Christians and their love for God and each other had found expression in mutual support, encouragement and solidarity.

An example of this that caught the observer's attention was witnessing two men working in a well-kept vegetable garden. One was blind but his hands were normal. The other could see but had no hands. The man without hands was guiding the blind one so that, together, they could dig, plant, weed, water and eventually reap the harvest of their labour which they would then share with others in the village.

One cannot relate this story without realizing that we in the "normal society" can learn many valuable lessons from people who are different from us. Perhaps, in this way, we can face some of our own fears, weaknesses and ignorance and, in fact, be healed spiritually, intellectually and emotionally.

God teaches and heals us through many different avenues including people who are widely considered to be "the least of these".



Birchwood
Realty Services Inc., Brokerage

Doris-Ann Masnyk

OWNER/BROKER OF RECORD
MARKET VALUE APPRAISER

416-520-5290

dmasnyk@trebnet.com

Consistent and attentive professional real estate services

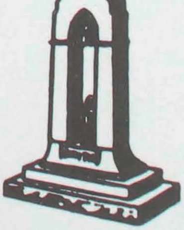
SMITH MONUMENT COMPANY LTD.

ANDREW LATYSHKO
PRESIDENT/OWNER

BUS: (416) 769-0674
FAX: (416) 769-5677
TOLL FREE: 1-888-836-7771

349 WESTON ROAD
TORONTO, ONTARIO M6N 3P7

IN BUSINESS
SINCE 1919



SHEVCHENKO FOUNDATION

THE UKRAINIAN CANADIAN FOUNDATION OF TARAS SHEVCHENKO

Helping Ukrainian Canadians since 1963

What does the SHEVCHENKO FOUNDATION represent?

- commitment to community
- financial assistance for cultural development
- sound administrative management
- security and stability
- an investment in community growth
- a lasting legacy for future generations

Support the Shevchenko Foundation so it can continue supporting our community!

www.shevchenkofoundation.com
or contact
Ukrainian Canadian Foundation of Taras Shevchenko
202-952 Main Street Winnipeg, Manitoba
R2W 3P4 Tel 1-866-524-5314

MRS KATE HAWRYSH
13703 BUENA VISTA RD
EDMONTON, AB
T5R 5R5 1-Oct-2010

PM40011733 R09580
Return Undeliverable Canadian Addresses to:
PROMIN
Box 57268, Jackson Station
Hamilton, Ontario,
Canada L8P 4X1